

Church Management



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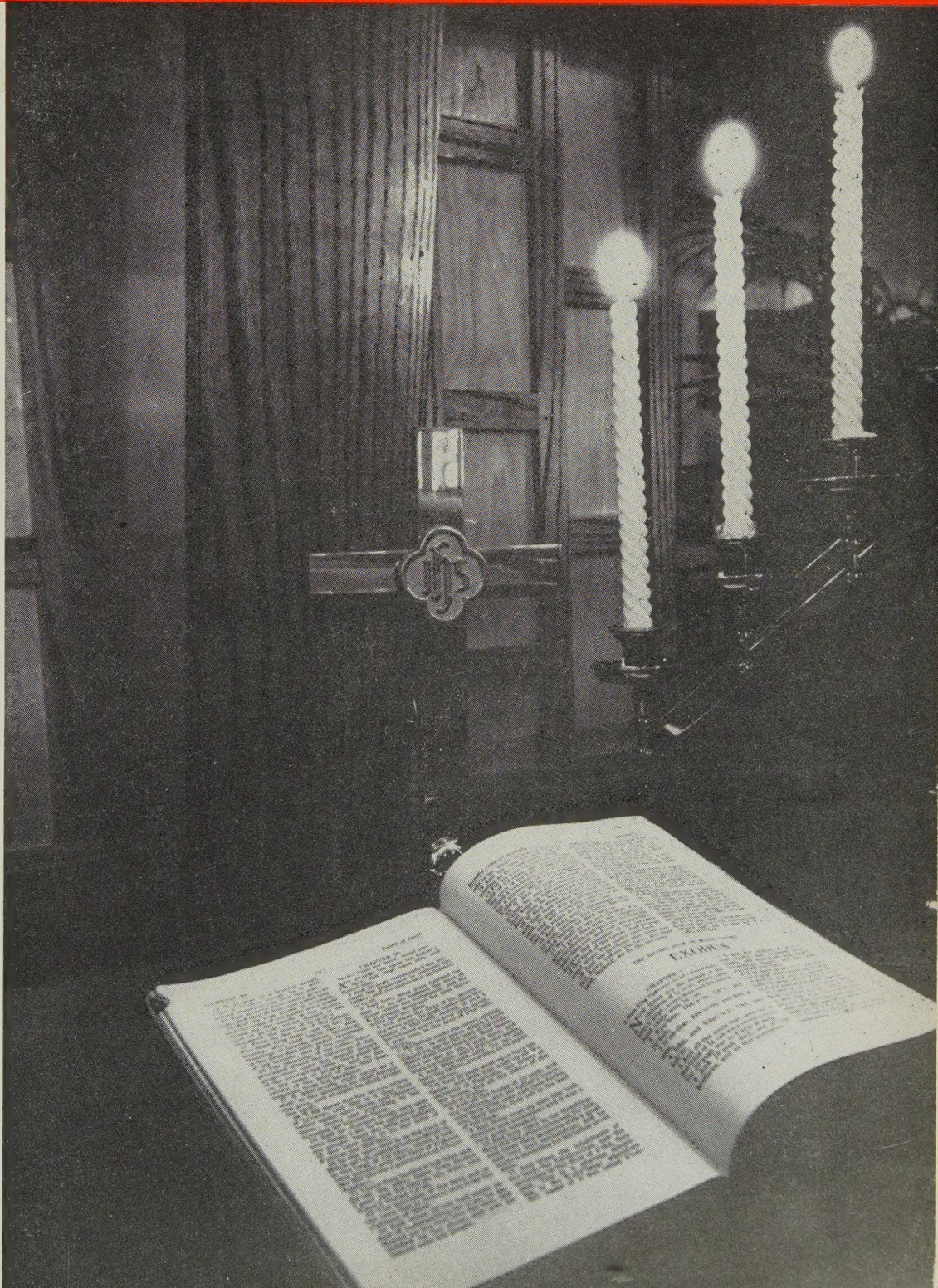
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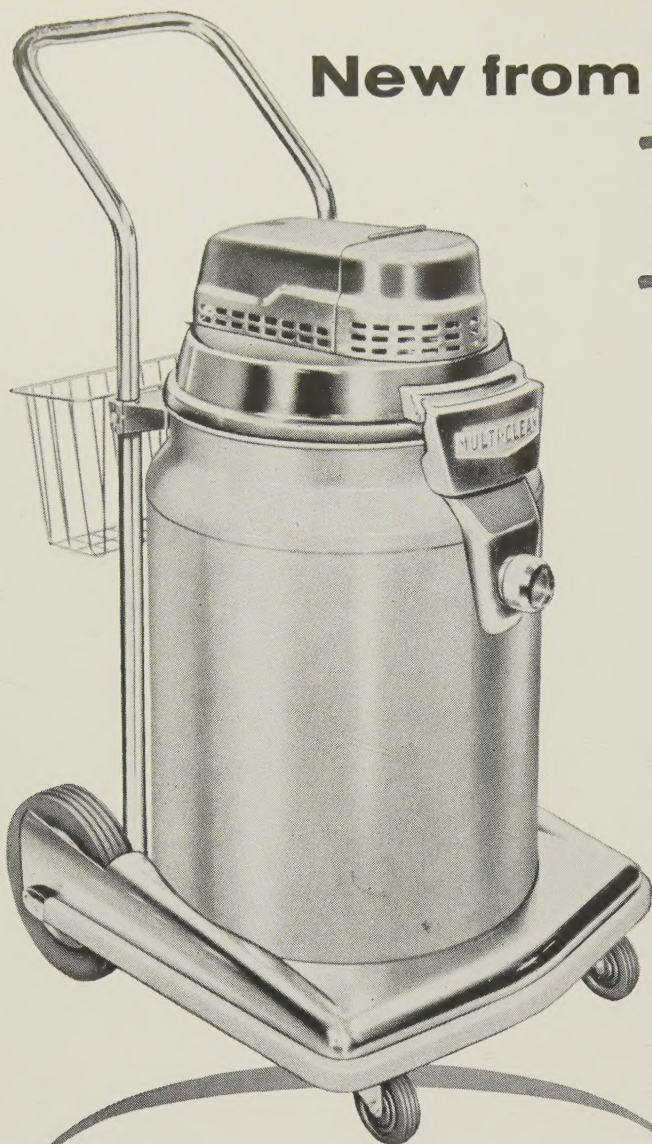
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JUNE
1960

Volume
XXXVI

Number
9





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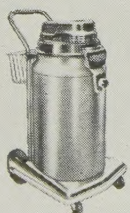
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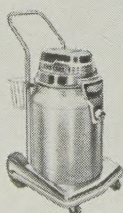
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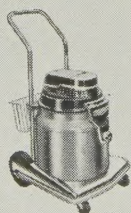
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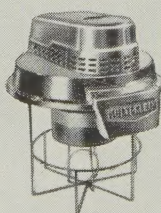
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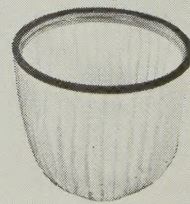
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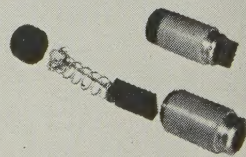
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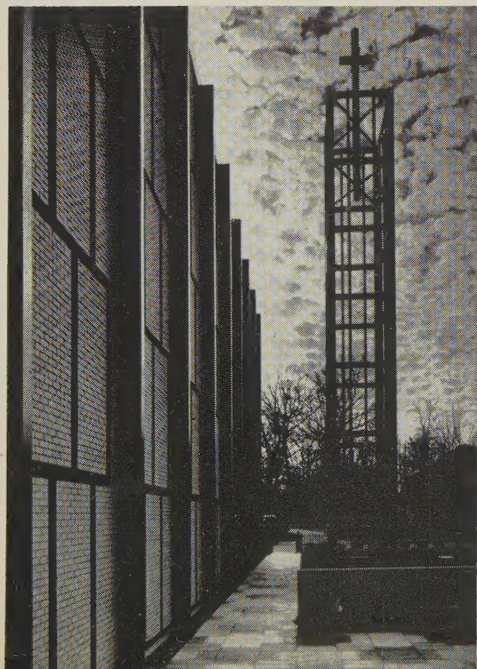


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They Say; What Say They? Let Them Say

REFUSES TO PAY INCOME TAXES

Dear Sir:

Enclosed is a copy of a letter which I, as an individual Christian, have written to the United States Collector of Internal Revenue. Since it deals with a problem which is common to every Christian, I am hopeful you will publish it.

Lawrence Scott
Philadelphia, Pennsylvania

Collector of Internal Revenue
U. S. Treasury Department
Washington, D. C.

Dear Sir:

I cannot voluntarily pay taxes which finance preparation for mass annihilation of mankind.

From 1929 to 1939 I worked for the United States Engineer Corps of the Department of Army on Missouri River channel improvement and flood control, resigning in 1939 from the civil service position of chief inspector on construction contracts. So I am not unaware of the useful activities of government agencies.

For the past twenty-one years my wife and I have lived on the basis of voluntary poverty, functionally keeping ourselves free from encumbrances so that we may better fulfill our discipleship in Jesus Christ. During that time I have fulfilled duties as pastor of churches, director of an interracial fellowship house, and director of peace education for a regional office of the American Friends Service Committee (Quakers).

* * *

My ultimate loyalty and allegiance is to a higher order of human relations. It is based on a relationship to God and to all mankind as children of God. To me that highest order of human relations—self-giving as a member of one human family—is preeminently revealed in the life of Jesus Christ and his death on the cross. This allegiance transcends loyalty to human forms of government or any tribal or national entity. Because of this higher loyalty I participated in civil disobedience against nuclear testing by the Atomic Energy Commission at Camp Mercury in Nevada in 1957. The next year I was

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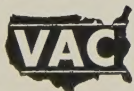
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CORP.

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the coordinator of the committee which sponsored the Voyage of the Golden Rule against nuclear testing in the Pacific, and was one of a team of five people who tried to enter the Soviet Union to protest against nuclear testing by that country. For the past nine months, as project director of the Vigil at Fort Detrick, I have stood many hours in silent appeal at the entrance to the United States' germ warfare factory.

* * *

My refusal to pay income taxes for the production of nuclear and germ warfare is not a matter of private conscience. I do this as my public duty to mankind, and this coincides precisely with my devotion to God and a moral universe. I ask no special concession or private consideration. If you feel it is your duty to try to collect taxes or to turn the case over to the Department of Justice for penalty, then you should do so. But as one member of the human family to another, I would urge you to give the most serious consideration to what your moral duty is.

I am prepared to accept the penalty. By the grace of God, whether the penalty be imprisonment or other, I hope to maintain a spirit of love and consideration toward you and all other men.

Lawrence Scott

BELLS IN THE CHURCH

Dear Sir:

How Christ must cringe! The "servant of Christ" has become the "patron of the church"!

Robert L. Moreland
 East Lansing, Michigan

THE CHURCH USHER

Dear Sir:

While I greatly appreciated Mrs. Lockerbie's article on the responsibility and training of church ushers (April issue), there seemed to me to be adequate attention given to techniques but none at all to the usher's personal experience of worship.

I have often asked myself, as pastor or as one of a congregation, what went on inside of a church usher while others were seeking to worship. Recently a very beautiful Good Friday service was utterly ruined for many of us by the irreverent actions of an usher.

Should not an important factor in an usher's orientation to his sacred responsibility be a constant reminder that he too is worshipping? And if he is not worshipping, he has no place in the service of worship.

Mark A. Talney
 Portland, Oregon

(turn to page 12)

Church Management: June 1960



THE PROFESSIONAL JOURNAL OF THE CHURCHES

Let's Play God

"But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates,

'We piped to you, and you did not dance; we wailed, and you did not mourn.'—Matthew 11:16, 17 (Revised Standard Version)

Here, indeed, is irony piled on top of satire. In an era trembling with spiritual expectancy Jesus found adults playing with life rather than facing the realities of judgment.

Children, of course, are natural actors. They live, as they should, in a dream world in which they are the performers. They play house, school, business, farming, war, and conquest. Swift are they in adapting themselves to new roles. Jesus, as he looked at the well-fed populace of his day, saw that they seemed very much like children at play.

Adults, of course, are still children in experience, and probably should retain the ability to dream even of conquest. We roam the dream world and get release from the confinements of sordid living. When one uses his play hours to take his mind from social responsibilities, it could be rightfully said that he should be classified as a child playing in the market place. Sometimes play is dangerous. This would be true when one tries to play that he is God.

History is filled with stories of men and women who have been deluded into thinking that they can speak for the Almighty. If they are rulers of nations, they become specialists in the art of liquidating those who challenge their authority. If bishops are afflicted with this virus, they rule with an iron hand, and parish clergy must yield to their whims. The years of time have been crowded by deluded souls who thought that the adornment of a few trappings gave the "wisdom of the eternal."

In lowly vocations people afflicted with this almighty God complex become censorious and dictatorial. They feel that they are equipped to advise others in their limitations and sins. In the case of the clergy, preaching is apt to become scolding; in the instance of a parent, he will rule his family with unyielding

severity; in the case of a ruler, it usually means despotism.

"Power tends to corrupt, and absolute power corrupts absolutely."

The laws of power apply to the church as well as to states. Robert Burns describes the nobleman given control over others in a few well chosen words:

What is the lordling's pomp? a cumbrous load.
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refin'd!

These words apply to leaders of the Christian church as well as to the statesmen who have played at being God. Go through the list of the popes of Rome. There are several who fit the description very accurately. And every reader of this journal knows of instances among the leaders of Protestantism where it would apply.

When a person begins to play that he is God, whether he holds an exalted or a modest office, he becomes the apostle of intolerance and bigotry.

Poor Caliban, emerging from the filth of creation, half man and half beast, imagined that he was God. He compared himself with the eternal.

He is strong and Lord.
'Am strong myself compared to yonder crabs
That march now from the mountain to the sea;
'Let twenty pass, and stone the 'twenty-first,
Loving not, hating not, just choosing so.
'Say, the first straggler that boasts purple spots
Shall join the file, one pincer twisted off;
'Say, this bruised fellow shall receive a worm,
And two worms he whose nippers end in red;
As it likes me each time, I do: so He.

—Robert Browning

Yes, Caliban was almost human; he wanted to play God.

Harmony on Birth Control

The Clergymen's National Advisory Committee of the Planned Parenthood Federation of America is composed of eighteen national leaders of the Protestant and Jewish faiths. It is headed by Episcopal Bishop James A. Pike of California.

There are evidently two opposing points of view

which probably cannot be reconciled. One group believes that sexual intercourse in marriage is for one purpose only, procreation; the second believes that it is also a "unitive" sacrament which expresses and nourishes the commitment which partners in love give to one another.

So this committee suggests three things:

1. All public programs of contraceptive information, service, and research shall exempt anyone with ethical or religious objections.

2. The objections of any group must not be permitted to deprive others from contraceptive assistance which they believe is ethically, theologically, and scientifically authoritative.

3. Physicians, clergymen, medical workers, and others connected with any program in this area must be guaranteed full freedom to exercise their professional responsibilities.

These three principles would seem to make a good basis, and if they bring some agreement between the Roman Catholic and the Protestant groups, much bitterness and prejudice may be avoided in the forthcoming political campaigns.

New Affirmation Needed

We have just been examining some liturgies of the various denominations used in the reception of members into the fellowship of the church. There are, of course, many variations.

Here is a common one:

Do you accept Jesus Christ as your Savior and Lord, and pledge your allegiance to his kingdom?

Another:

Do you receive the Scriptures of the Old and New Testaments as the revelation of God's redeeming love and grace, and the supreme rule of faith and practice?

A third:

Do you here, in the presence of God and this congregation, confess Christ as your Lord, and adhere to that faith wherein you were baptized?

A fourth asks the candidates to recite the Apostles' Creed.

None of these questions seem to be sufficient in our day of biblical ignorance and social crisis. Jesus proclaimed a way of life. Authority for this way of life is found in the New Testament. A simple statement that one accepts the Scriptures as the word of God is too general to have any dynamic meaning. A Christian is not one who simply accepts the Scriptures; instead he should be one who accepts the teachings of Jesus as given in the New Testament and pledges himself to live in harmony with them insofar as he is able to do so.

At least he is one who will wish to move in the direction of the ideals of Jesus. The center of the New Testament faith is the Sermon on the Mount. Through the teachings and the life lived by our Lord on this earth, we visualize a Christian as one dedicated to a life of service, as one who is forbearing, kind, and generous. He puts the service of humanity before riches and fame.

Not alone is this spirit largely ignored in world affairs of so-called Christian nations but ecclesiasticism, including that of Protestantism, is little affected by the gentle spirit of the Galilean. Our own nation imprints the words "In God we trust" on its coinage, but puts its dollars into armaments, atomic and hydrogen bombs, facilities for germ warfare, and space missiles. Does its heart follow Christ or its dollars?

The individual who follows the thinking of the government either is ignorant of the teachings of Jesus or considers them irrelevant for our modern day. As one who is more honest than most of us expressed it, "I used to believe in the Sermon on the Mount, but now I wonder if Jesus really spoke the words. If so, he was living in a world quite different from ours."

In this maze of subtle theology which by-passes the heart of the gospel to preach a religion of practicality for a people who are more desirous of security than of spiritual power, it would be refreshing to find some church courageous enough to strike the term "Christian" from its masthead. Use the denominational terms, Presbyterian, Methodist, Baptist, Lutheran, and others if you will; but if we are to ignore the heart of the gospel of Jesus, we can at least be honest and not call ourselves Christians. Real Christianity involves more than an adding machine method of saving individuals for a life of ease in glory.

Perhaps a question like this might help clear the picture and get our people to visualize the present world situations.

Do you confess your faith in Jesus Christ as Lord and Savior, and accept his philosophy of life as expressed in the New Testament and exemplified in the life he lived, agreeing that you will, insofar as you are able, conform to these authorities?

Would such a question empty your church or fill it?
(additional editorial on page 47)



Courtesy of Dateline

Dialogue at the Grass Roots

Frank Irvin Snavelly*

About the time Dr. Robert McAfee Brown was proposing "Rules for the Dialogue" between Catholics and Protestants, two groups in the Pennsylvania industrial city of Johnstown were already engaged in the type of conversations proposed by Professor Brown in the Roman Catholic magazine *Commonwealth* and the Protestant publication *The Christian Century*.**

The initial step resulted from an invitation advanced by the Confraternity of Christian Doctrine of St. Patrick's Roman Catholic Church in Johnstown, Pennsylvania. Nine Protestant churches in the Moxham area of Johnstown received similar invitations. Two of the Protestant churches found it within the province of their schedules and their hearts to accept the invitation to tour the facilities of the Roman Catholic church and ask any questions they desired. My own church, Grove Avenue Methodist Church, was one of the churches that responded to the Catholic invitation.

A selected group of church school teachers and other mature adults made the visitation. We were met by the women of the confraternity. It was very noticeable that every Roman Catholic woman carried a Bible under her arm and that each had been schooled in scriptural explanations for the various rituals she defined.

Our Catholic friends laid great stress upon the privacy of their confessional.

After a brief tour of their church, we were introduced to their monsignor and one of their priests. The monsignor's first words were: "We have no ulterior motives in inviting you here. Christians in other places in the world have learned that they must cooperate." However, he made it clear that as far as Roman Catholicism is concerned, one religion is not as good as another.

The assistant priest stated at one point in his conversation: "You could take all of these things away (pointing to the

stations of the cross, etc.) and we could still worship. These are just aids to our worship."

I corrected his statement by inserting, "All but the sacred Host," and he agreed that this was essential.

It was quite evident that the monsignor was ill at ease, not knowing quite how to handle the situation in which he had been placed by the invitation of the confraternity.

At all points, however, both the priests and the people of the Roman Catholic church were most gracious. The fact that we had accepted their invitation at all seemed to please them.

The evening closed with refreshments and fellowship.

We Entertain

After the experience, I asked my official board to extend an invitation to our Roman Catholic friends. The board agreed. As the pastor, I wrote our invitation to the monsignor, sending a copy to the president of their Confraternity of Christian Doctrine. Within two weeks a letter of acceptance was received from the monsignor.

Prior to the coming of our friends, I selected thirty-five adult leaders in our church and church school, and we spent three hours one evening orienting ourselves. We discussed Protestant theology and Methodist beliefs. We talked about our church government, about our symbolism, rituals, and rites. We proposed questions we would ask if we were Roman Catholics. At the conclusion of the evening the majority of those who attended the orientation remarked: "I found out for the first time what I really believe and why I believe it. I discovered things about The Methodist Church that I had never known before."

Because we wanted to stress lay participation in our church, I assigned two of our men to present brief histories of Methodism and of our particular local church.

Forty-one of our friends came from the Catholic church. They were accompanied by their monsignor and the assistant priest. When we had visited their

church, only the women of their confraternity were present, together with the two priests. However, when they visited our church, the male members of their Holy Name Society as well as the female members of their Confraternity of Christian Doctrine came.

I extended our welcome to them in our church nave. Then the two laymen I had designated presented the histories of Methodism and of our local church. They carried out their assignments with distinction.

Following this, I explained some of our architectural features and symbolism, which gave me an opportunity to present our theological basis. I pointed out that since the Methodist Church came out of the Anglican Church, we have a rich liturgical background. I explained that we also have a "free worship" pattern inasmuch as we sometimes use laymen in the services and the laity participate in the congregational worship, particularly through the hymn singing where our theology is expressed in music.

Our Catholic friends were interested in the fact that a Protestant clergyman might wear vestments. I showed them my own particular clerical robe and stole, reminding them that the stole is symbolic of the yoke of Christ, for Jesus said: "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your soul."

Our friends were amazed that we should use various paraments in the church, designating much the same seasons of the church year that they observe.

The idea of a lectern and a pulpit was new to them. I explained that the "reading part" of the service—especially the reading of the Scriptures—is from the lectern and that the sermon is preached from the pulpit. I emphasized that the sermon holds a primary place in Protestant worship, for in this way the Word of God is proclaimed.

When I pointed to the altar, I explained that the elements of our holy communion may be placed there to re-

*Minister, Grove Avenue Methodist Church, Johnstown, Pennsylvania.

**February 17, 1960, (pages 183-185).

mind us of the sacrifice of our blessed Lord for our redemption; that our monetary offerings which are received in the offering plates are placed upon the altar to remind us that all we have has come from God, and that we must consecrate ourselves and all we have to God. I explained that we do not genuflect before the altar, as they do out of reverence for their sacred Host, for we believe that God is everywhere and therefore all of life must be shown respect. This gave me an opportunity to emphasize the moral life which is stressed in Methodism.

Other symbols were explained, such as the use of one candle to signify Jesus, the Light of the world, two candles to signify the divine and human side of the Lord's life. He was the Son of God and the Son of man. This particular night we had a seven-branched candelabra on the altar. I stated that the number seven in Hebrew usually designated perfection, that four was a human number (the four corners of the earth), and that three was a divine number (the Trinity). The human and the divine came together in the incarnation of Christ, and he was and is the only Perfect One—without sin. None of our friends, including the priests, refuted this by mentioning their dogma of the Immaculate Conception or the Assumption of Mary. However, I was asked if we pray to Mary or honor her. I stated that we honor her as the earthly mother of Jesus, but we do not pray to her.

It seemed to be a revelation to our friends (as well as to some of our own members) to know that baptism in The Methodist Church can be administered in one of three ways: by sprinkling (which is the usual method), by pouring, or by immersion. I explained that in our belief the important part of baptism was not the amount of water used nor the particular method, but the intent of the heart or of the parents' hearts in the case of an infant, for the parents in our denomination take a vow to lead the child in the Christian life. It was also a surprise to some of our Catholic friends that we baptize in a regular church service.

As I talked about baptism, and later about holy communion, it gave me the opportunity to state that we observe only two sacraments, compared to their seven, since this is all we find substantiation for in the Bible as being initiated by Jesus.

When I talked about the sacrament of holy communion, I was able to say that

we do not believe in transubstantiation, since Jesus said: "Do this in remembrance of me." The fact that Protestants receive both elements of the communion was revealing to some of our Catholic guests.

I told them that any Christian is welcome to commune at our communion, that this is the invitation the pastor gives:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and devoutly kneeling, make your humble confession to Almighty God.

This recitation gave me an opportunity to state that we have confession, but that our confession is directly to God.

I was asked if we believe in saints or have saints. I replied: "Yes, we have saints in the Protestant church." Then I reminded them that the Apostle Paul addressed letters to "the saints" at Corinth, Ephesus, Philippi, and Colossae, and by this salutation he meant all who are in the fellowship of Christ. Therefore, anyone who professes Jesus Christ as his Lord and Savior is a saint.

Our friends inquired about our church government and other pertinent matters.

Church School Visited

We then took the group on a tour of our church school, and they were most interested in the literature and curricula. They were impressed by the fact that one does not have to attend the church school and the church service, but that there is a voluntary choice of either. As one of the women examined some of our literature, she came across the Apostles' Creed and was astonished that we say, "I believe in the holy catholic church." She turned to the priest who stood behind her and said, "Look at this. What does it mean?" The priest whispered to her, "It means 'universal.'"

We might well ask of this dialogue at the grass roots, "What does this mean?" Some of the ministerial brethren say it is purely political, that with the probable presidential candidacy of John Kennedy his church is out to win votes. Others say it foreshadows beckonings of the pope's announced Ecumenical Council. A few admit the possibility of

a two-way conversation between Roman Catholics and Protestants.

We tried to apply the rules that Dr. Brown proposed by believing each person spoke in good faith, by having or trying to attain a clearer understanding of Roman Catholicism, by acknowledging our own responsibility for what we have done and are doing to foster and perpetuate division, by forthrightly stating some of the issues which cause separation as well as those which create unity, and by offering our dialogue up to God in prayer.

I do not believe organic unity is wanted or desirable, but I do believe we can achieve a spiritual unity in love. My own people are now trying to apply Ephesians 4:1-6 to the dialogue:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, and in you all. (King James Version)

(end)

THEY SAY

(continued from page 8)

LIKE CHURCH MANAGEMENT

Dear Sir:

I have just completed reading the timely article "Five Reasons Rome Fell" in the February issue. It is one of the best writings that I have read in a long time.

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I enjoy your magazine and receive much help from it. Keep up the good work.

**Robert M. Smith
Sanford, Maine**

Dear Sir:

Many thanks for the article on Mariolatry in the March issue. I wish you would extend my thanks to Dr. Suthers. I would be happy to see this article as a reprint, available for wide distribution.

**William S. Anthony
Salina, Kansas**



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Signs of Promise for the City Church

Paul L. Higgins*

With its members coming from many nations, Hyde Park Methodist Church in Chicago's great South Side may be likened to a modern Pentecost. While predominantly Caucasian, the congregation's five hundred members include twenty-five of Chinese origin, fourteen Negroes, eleven Japanese, and others who are Haitian, Puerto Rican, American Indian, Asiatic Indian, Polynesian, Filipino, Jamaican, and Korean, as well as those who come from a number of European countries. Then, of course, there are the old-line Americans of early English stock from both north and south of the Mason-Dixon line, some of them being descendants of the New England Puritans and some of Washington and Lee.

There are those who remember well the days when Hyde Park was Chicago's most aristocratic community, and they are the people who gave their faithful support to the church's ministry during days of depression and radical community change. The once upper class neighborhood declined in the late 1940's and early 1950's, until one could see ugly slums and luxurious apartments standing side by side. Through a block improvement plan, which later became nationally known, some of the neighborhood's far-sighted community leaders sought to save Hyde Park from further deterioration. Finally, under the auspices of the Chicago South East Commission, a vast urban renewal program was launched. The University of Chicago was an important force behind this movement, which was aided by such groups as the Hyde Park-Kenwood Community Conference and the Council of Churches and Synagogues. In 1955 the first signs of promise for the rebuilding of the community were seen with the demolition of subnormal housing and the relocation of almost one thousand families. Two hundred million dollars will represent the total investment, financed by the federal, state, and city governments, the University of Chicago, and private enterprise. Lovely town houses, handsome high-rise apartment buildings, and a block-square shopping center are now

being erected, and people from miles around are driving back to Hyde Park to see if they might not want to return to this choice neighborhood near Lake Michigan and only twelve minutes by fast train from the Chicago Loop. In October 1959 the cornerstone was laid for the rebuilding of the parish hall of our Hyde Park Methodist Church. This \$100,000 project is the first major construction by the local church in over half a century.

It was in 1952, when community plans for the future were indeed nebulous, that I became minister of Hyde Park Methodist Church. Deep within me I was exceedingly happy with this appointment, and I felt that the Lord had directed the bishop in sending me to this parish. In all earnestness I said to the congregation, "I would rather be minister of Hyde Park Methodist Church than any church in Rock River Conference." While I was under no delusion as to the problems we faced in this radically changing community, I did see signs of promise, and I knew that God gives power adequate to every need. I was really enthused, and this enthusiasm was contagious, affecting even those who but a short time before had thought that the church should close its doors. However, there was more than hopeful enthusiasm at work. The Holy Spirit has a way of guiding, strengthening, and working wonders when there is faith.

We stressed what the church ought always to stress—the gospel and the "unsearchable riches of Christ." We put first in our prayers and plans the building of the spiritual life. If we preached the gospel and met the spiritual needs of people, there would be enough power channeled to meet the other issues too.

There had been several members of Japanese background in the church, but the Chinese began to come, particularly after the arrival in 1953 of the Reverend Ellen Studley, former missionary to China, who linked herself with our church and formed the Chinese Student and Alumni Services. Miss Studley, who provides counsel and help to Chinese all over the Middle West, makes her home and headquarters across the street from the church. A fine relationship devel-

oped between her group and our congregation. Today Hyde Park Church has one of the largest groups of Chinese members and constituents of any church in the country.

Negro children first came to our church school and boy scout troop in 1955, when a neighboring Bible church, one of the first victims of the urban demolition program, closed its doors. When the first adult Negroes were received into the church membership on Palm Sunday in 1956, it was done in a quiet and normal manner and entirely without fanfare. Not a single member left the church.

From the pulpit I never use the term "integration" in regard to race relations. I dislike the term, and so do some of my Negro friends. Nor do I preach on race relations more than once or twice a year. As one member of our congregation said, "We don't bore people out of their wits talking brotherhood. We just try to practice the gospel." Those in our membership who are of Negro, Japanese, or Chinese background know that they are not singled out because of their race. We never condescend to each other. We are all members of the church and are glad for what each can contribute to enrich this glorious fellowship. Our choirs are colorful, and our church school staff, woman's society cabinet, and official board have several races represented; yet these are chosen, not because of nationality or race, but because they are qualified and consecrated Christians.

For almost two years we tried to find a director of education. When in the summer of 1959 we secured Mr. Harry Cho, a young Korean who had graduated from George Williams College, to serve on a full-time basis as director of our youth program, a fresh enthusiasm developed. A Japanese girl was elected president of the Intermediate Youth Fellowship, and a part-Jewish girl was chosen head of the High School Fellowship.

It is a wonderfully stimulating experience to be working in an inner-city church during these days of great change

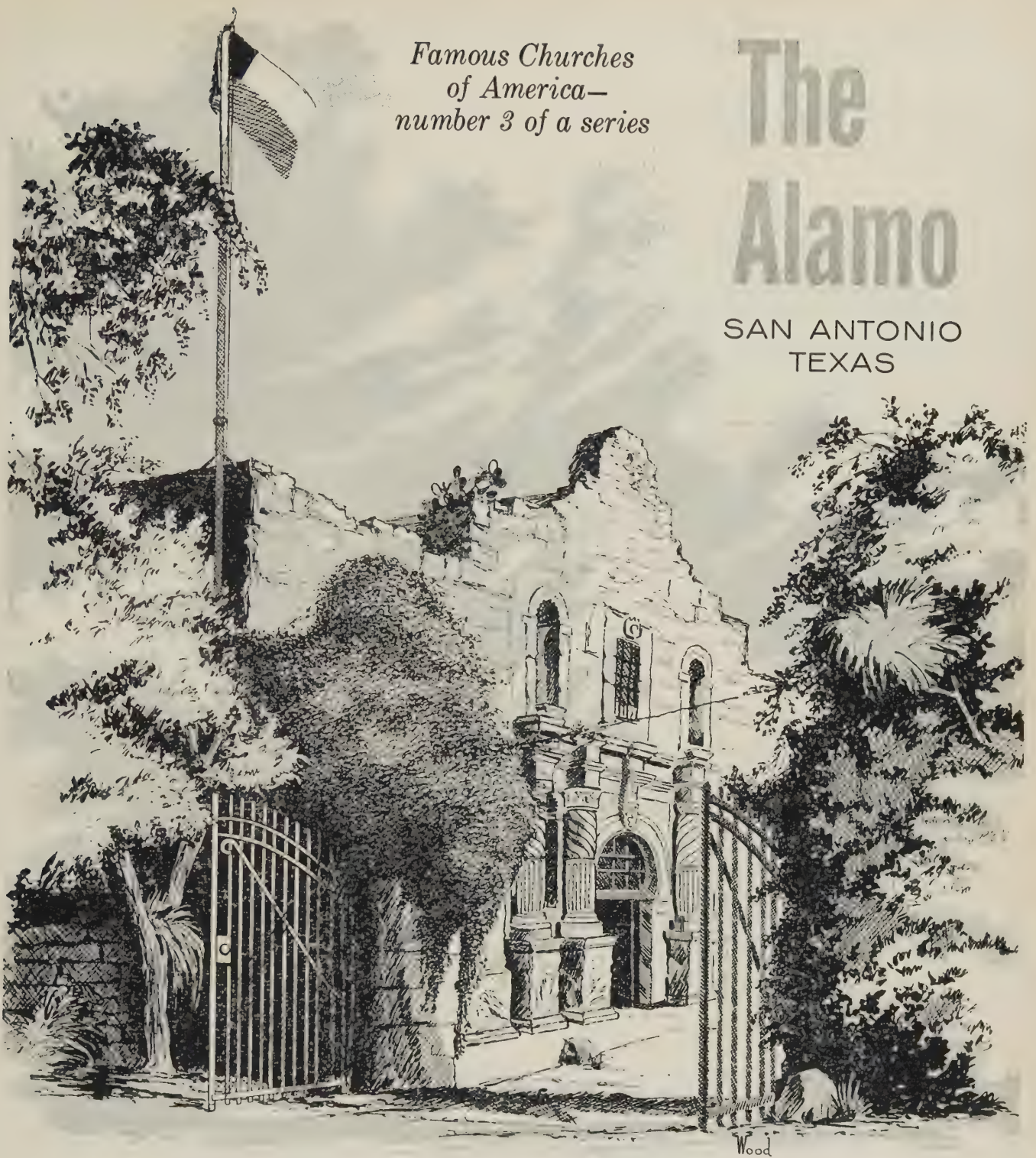
(turn to page 34)

*Minister, The Hyde Park Methodist Church, Chicago, Illinois.

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The Alamo

SAN ANTONIO
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The year was 1718. Brown-robed padres moved northward from the steaming Gulf of Mexico to build a new adobe mission at San Antonio. In 1836, Travis, Bowie, Crockett and a garrison of men were to die there giving birth to the rallying cry, "Remember the Alamo!" For a sparkling framing print of "the cradle of Texas liberty", lithographed on 11x14 parchment-like paper, write to Ministers Life—and please enclose 25¢ to cover mailing.



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I Married a Thousand Women

Hamish Lowrie*

The other day at a street corner I stood talking to a friend when a girl passed us, fresh and radiant as a summer morning. She greeted me with a warm smile, and I remarked to my companion, "I married that girl a year ago, and I haven't seen her since, but she seems to grow more beautiful each time I do see her."

My friend nodded. "You've married a lot of women in your day?"

"I figure around a thousand, and I can't remember half of them."

An elderly lady who was waiting at the bus stop heard us talking and stared at me with astonishment. My friend chuckled with a sly wink. "The lady took a dim view of that statement."

A week later I was on a bus with another friend when a stunningly beautiful blonde got up to leave. We smiled and exchanged greetings. My friend raised his eyebrows. "You sure can pick them."

I smiled. "I married her two years ago, but I haven't seen her too much since the wedding. I hear she has a child now."

An inquisitive-looking woman seated across the aisle heard my remarks and glared at me with amazement and disgust. My friend laughed at her unspoken thoughts. "See what the old girl thought of that?"

"What?"

"That you married that good looking two years ago."

"Well, I did. The fee was fifteen dollars. I recall that."

We both enjoyed the joke; then I said, "I never thought until now how that must sound to others. I've married a thousand women in my day, yet only lived with one, my wife."

Many clergymen have done just that—married a thousand women, more or less. It's their duty, and the law permits it. But how must it appear to others when they hear us remark, "I married that woman a year ago but haven't seen her since?"

Naturally they get the wrong slant on

things.

Writing recently in *Sunday Digest*, Owen Arnold tells of an incident that was grossly misleading.

"Once we had a pastor who was a widower. He went on a month's vacation in another state, but after three weeks he wrote back that he had just married a widow with seven children. So we excitedly refurnished the parsonage, added two rooms, raised his salary, and prepared a big welcome.

"He arrived alone and explained, 'I married her to another man.' But he was so touched by our devotion that he did go out and marry a widow with eight children. We added a third new room to the parsonage and raised his salary again."

A thousand women launched on the sea of matrimony, widows included! Byron once said, "Matrimony, the bloom or blight of all men's happiness." And Goethe wrote, "A wife is a gift bestowed upon a man to reconcile him to the loss of paradise."

But after marrying a thousand women I wonder what the cynics would reply to the sages of long ago. Perhaps they would agree with Bacon: "A man finds himself seven days older the day after his marriage"; or with John Shelden: "Marriage is a desperate thing."

Looking back, a clergyman can wonder and pray for pardon for the unknown sins he has committed in the line of duty. He is confronted daily by men and women demanding a union though entirely unsuited for each other, and he often has to tell them bluntly that his conscience will not permit him to perform the ceremony.

I can still recall the sad and the humorous events involved in my marrying a thousand women. There was the tense atmosphere in which a sulking brute stood handcuffed between two heavily armed police officers. He was on his way to serve a long stretch of imprisonment, and the frightened girl he had brutally raped was now compelled to go through the mockery of a marriage ceremony to bring legitimacy to the unfor-

tunate child soon to be born.

The girl stood there weeping silently beside her angry parents. When I requested the police officers to remove the handcuffs in order that the wedding might have a degree of dignity, they stubbornly refused. I can still see that egotistical sneer on the face of the prisoner when one of the officers said, "He's too dangerous, Padre, to free his hands even for a moment." The mockery of that wedding—one of a thousand—yet how necessary for the unborn child!

Then from the sad to the humorous, when on one occasion I put the usual query to the woman: "Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony?" The shy, puzzled reply of the bride was not the customary "I will," but this: "Yes, sir, that's what I came here for."

One bridegroom kept fainting and swaying on his feet while I held him up with my left hand pressed against his chest and hurried through the marriage lines. On his recovery he started to question the alarmed bride. "What happened, my dear?"

"You just got married," she said sweetly, "and if I've got to support you the way the preacher has been doing all through this ceremony, I might as well have stayed single." This was the only bridegroom in all my experience who was married and didn't really know it until afterwards.

However, he was a little less scared than Clive Edwards, who went to get married in London recently. The church was crowded with relatives and friends. Clive, who was the highly nervous type, fainted in front of the altar before the Anglican parson could start the service.

The pallid bridegroom was carried outside and propped up against a tree. When he came to, he found he was sitting among tombstones in the churchyard, and he passed out again with fright. A stimulant brought a rapid recovery, and he was escorted back into the church. He managed to stay on his

(turn to page 19)

*Pen name of a Canadian contributor.

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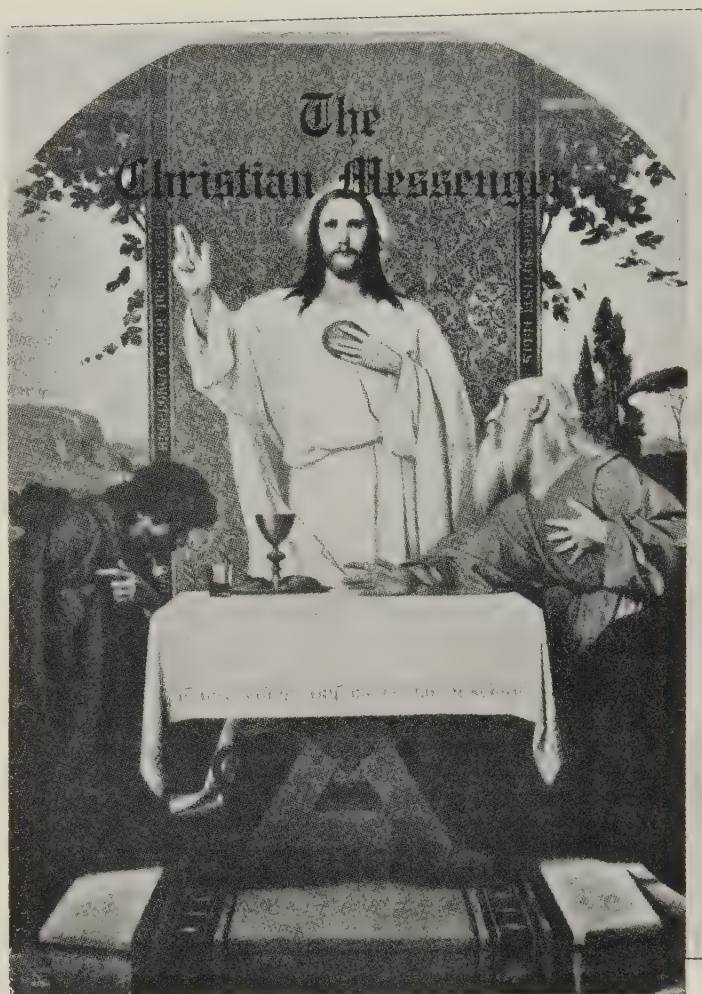
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Growing Strength of Negro Churches

Olivet Institutional Baptist Church

William H. Leach*

During these years of terrific struggle for racial equality in the United States, many people, including some who have been fighting for the rights of our colored brothers, have failed to see the tremendous reservoir of spiritual power. Go into any community which has a large population of colored people and you will find well organized churches, led by competent ministers who are serving their own race and the entire city as well. Working with folks who face tremendous handicaps in the world of employment, they have built great churches into which have been placed millions of dollars.

My casual observation in our own city of Cleveland has found a half-dozen Negro churches with million-dollar property and annual budgets of more than \$100,000. Their leadership is wise and dynamic. Knowing the handicaps of their race, they have set up financial systems which give them good local credit so that architects and tradesmen are glad to work with them. In fact, there are so many churches of this kind that it has been difficult to select one as the subject of this article.

There were two reasons for the selection. One is that the name intrigued me. Here is a church which evidently carries on a weekday social program. The second reason is that a very good friend of mine, who is himself the pastor of a great church, suggested that I do the story of Olivet Institutional Baptist Church of Cleveland, Ohio, whose pastor is the Reverend Odie M. Hoover.

When the congregation was organized in 1931, it was known as the New Light Baptist Church. In 1933 the name was changed to the Second Olivet Baptist Church. By 1938 the small group had grown in numbers and required more space. A new building was secured at 8802 Quincy Avenue. Still standing, this building is used at present as the community center. Continued growth



Dr. Odie M. Hoover

brought a space crisis in the early fifties. Almost coincident with the crisis came a new leader in the person of Pastor Hoover. In 1954 the congregation was able to move into the present building, which has the proportions and adequacy of a half-million-dollar structure.

In a report issued on the twenty-fifth anniversary of the founding of the church, we find figures to show the growth over a period of years:

Church Membership	
1931.....40	1956....3500
Official Board	
1931.....12	1956.....51
Sunday School	
1931.....12	1956.....700
Ushers	
1931..... 8	1956.....80

The 1959 figures show a membership of more than 4500, a Sunday School enrollment of approximately 900.

Church Program

Evangelism has a central place in this church, but it is supplemented with many more activities. There are three youth and several adult choirs, a basketball team of championship caliber, and service clubs for girls. The Sunday school has evolved to a department of Christian education. The Baptist Training Union sponsors a bowling team. It

maintains a library which is open from Monday through Friday.

The 1956 report listed six choirs, one organist, three pianists, and four directors. Judging from the present music program of the church, it has more choirs and musicians at the present time. There are, of course, dozens of clubs and missionary societies.

The church does not neglect the poor of the community. The collection and distribution of clothing for the needy is continuous, but particularly active during the Christmas season.

Neither pastor nor people think that they have achieved the final goal. As the last dollars are being paid on the mortgage of their splendid building they are making preliminary studies for the erection of an adequate educational building. The pastor estimates that the cost will be about \$300,000.

The church recently organized a credit union which now has 150 members.

The Pastor

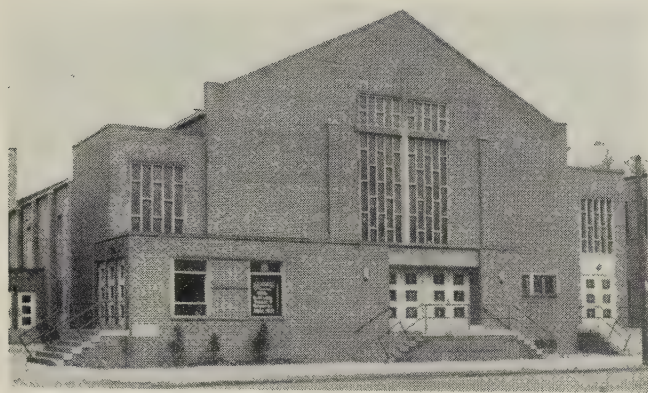
The pastor of a Negro church must be well prepared for his task. The Negro race, some of us believe, is on its way to a great future. But it is not there at the present time. The trained members of the ministry must lead their churches from being merely preaching or revival stations into social, educational, and civic programs. Perhaps this is not too much of a handicap.

As one leader recently told me, "We have to be optimistic; the only way our race can go is up."

This is one thing the white race cannot say of itself.

The average Negro minister is handicapped for funds to pay associates. He must be pastor, preacher, evangelist, administrator, and civic leader by himself. Few white ministers would attempt to serve alone a congregation of this size. Pastor Odie Hoover seems to possess the essential qualities in a wonderful way. He not only leads his church in its forward program but takes

*Editor, "Church Management."



Exterior and Interior View of
OLIVET INSTITUTIONAL BAPTIST CHURCH

an active part in the civic affairs of Cleveland. He is known to all races and nationalities in this city. Some quotations from his reports will give his attitude on the mission of his church.

We must incorporate Christian principles into the everyday activity of our people.

Too much has been left to chance and the indifference of adults where growing youth is concerned . . . the result is the rampancy of juvenile delinquency.

Olivet has dedicated itself to radiate the spirit of the living God into all of its lay activities.

Olivet plans to marshal the youth of the church and community into all of its activities on a seven-day-week basis.

Of course he appreciates that he is building on the work of others. As he told the story to me he mentioned many ministers who through the years have had a part in building this great church. These included Reverend C. John, who presided over the original organization; Reverend A. J. Nix, of Chicago, an early pastor; Reverend E. T. Brown, an evangelist of note who conducted the first revival; Reverend N. H. Armstrong, who was called to the church in 1933; Reverend E. W. Ward, who started a profitable ministry with the church in 1937. He was the leader in the erection of the building which now serves as a community center. He also gave the church the vision of need for the new structure pictured in this issue. Each of these men and many others that might be named made their contribution.

Money

In a story of this kind everyone wants to know where the money came from. After a visit with the architect who served the church, Bruce Huston, of Willoughby, Ohio, I can say that the cost was between \$300,000 and \$350,000, and in addition, that the various tradesmen were paid promptly. Mr. Huston agrees with me that the replacement value would be a half-million dollars.

The annual budget of the church at the present time runs about \$75,000. This includes the current expenses, benevolences, and payments on the building.

The pews and woodwork were installed by Winterich's, of Cleveland; the windows, by Ohio Ecclesiastical Arts, Inc.

(end)

I MARRIED A THOUSAND WOMEN

(continued from page 16)

rather wobbly legs until he came to the "I do" part of the ceremony. As he began to sway again, he was permitted to kneel, hanging on to the rail until the flustered parson could get the service completed.

"It's an ordeal I shall never repeat," he said vehemently. His new wife with a gleam in her eye replied, "I'll see that you don't, dear. It may have been too much for you, but I feel wonderful."

Women do usually feel wonderful at such times. I know, I've married a thousand of them.

One of that thousand I shall remember to my dying day. All other weddings may be long forgotten, but never this

one. It happened at ten o'clock on a mid-winter night with a blizzard raging out in the wild and woolly West. The wedding party of four arrived unexpectedly at the parsonage. The bride insisted on being married immediately in the church at that late hour.

She looked to be a typical gun moll, tough, hard boiled, and the others seemed afraid of her. The marriage papers were in order, and there was nothing I could do but my duty. They informed me that the fee would be all they had, two dollars. I suggested that the marriage take place in my study. The bride snarled at me. "I want to be married in the church, Parson, good and proper. No house wedding for me."

"But the hour is late," I protested. "The church is unheated, the parsonage is warm."

The husband-to-be jutted out his chin pugnaciously and deliberately patted a gun in his pocket after he showed me the butt. "You heard what the lady said," he snapped. "Now let's get it over with"—he laughed coarsely—"unless you want the kid to arrive here."

I glanced again at the woman and saw the reason for urgency. Then I shuddered at the thought of a child being born to such parents.

I like to think it was that and not the sight of the gun that made me decide to marry them. It was a weird wedding. The doors and windows of the church rattled in the storm, and once I thought I heard a door bang shut in the basement. They were married, tossed two dollars at me, and left in a shower of confetti provided by nature—snowflakes.

It was nine-o'clock the next morning when a police officer arrived at my door. "The church door is unlocked, Padre; there is a light burning in your vestry, and a cupboard door has been broken open. You'd better come and check with me."

I hurried to the church. The communion silver was gone. Then I recalled the door I had heard banging downstairs. I told the officer everything.

"Looks like they played you for a sucker, Padre. Probably a gang of thieves, and a fifth member slipped in with you under cover of the storm. He hid until you left; then they all came back, and he let them in. Possibly someone cased the church recently and knew where the silver was stored. You shouldn't have had it in that flimsy cupboard," he chided.

"I know that now, but I guess I never thought anyone would steal from a church."

He peered at me closely. "Is this your first church?"

"Yes."

"You'll learn not to be too trusting, Padre. Some of these hoodlums would steal from a corpse. Anyway, perhaps they didn't get too far with the roads blocked as they were last night. We'll try to catch up with them."

But the police never did. The silver was discovered in the hands of a fence weeks later in a distant city; the culprits, never. All that was found out from the girl's name on the marriage register was that at one time she had served a term in prison. Yet, oddly, she had not married under an assumed name—probably didn't want to break the law.

I have a long memory. One day I may meet that woman again. Perhaps if she is the sentimental type she'll bring one of her children to be baptized in the church where she was married, and helped to pinch the communion silver.

Speaking of memory, nothing is more unreliable than a clergyman trusting his memory in a marriage service. I learned the hard way, as did Dr. Lauchlan MacLean Watt, who spent sixty years in the ministry and for twelve years was minister of a great Scottish cathedral.

On one important occasion he had an embarrassing lapse of memory when he was officiating at a fashionable wedding in the cathedral. When the service was already underway he realized that he had forgotten to bring along the slip of paper which contained the names of the bride and the groom. His mind labored



Tot Lots for Small Fry

Norman R. Miller*

For a few hundred dollars, a church can equip a tot lot with a swing, slide, castle tower, and seesaw that will keep the nursery or preschool children busy and happy. A tot lot is ideal for the churchyard or summer camp.

Special playground equipment has been designed for the small fry. Chair-type nursery swings assure absolute safety for little children. These are supplied with frames seven feet high above ground, in sets of three or six swings, and equipped with chair-type nursery seats out of which no child can fall.

Designed especially for indoor kindergarten and nursery school use, the portable seesaw will give years of repair-free

*Vice-president, American Playground Device Company, Anderson, Indiana.

service indoors or out. The board is eight feet long and eight inches wide, saddle-shaped at the end and smoothly rounded for maximum comfort.

Also for the tot lot American has designed the primary castle tower, seven feet high and eleven feet in overall diameter. A portable model is also available.

Recommended for small tots is the all-steel slide with a chute eight feet long and a platform four feet high. Stairways are equipped with safety treads and handrails to protect the youngsters from falls. Since the slide is of all-steel construction, there is no danger of injury from splinters, as has often been the case with chute siderails made of wood.

(end)

frantically to remember, but nothing clicked. It would look bad for a noted divine like him to have to whisper to the young couple, "What're your names?" for with his resonant voice the question would have been heard all over the cathedral.

But not for nothing had Dr. Watt married more than a thousand women. He grabbed quickly at a sudden flash of inspiration which he asserted later was sent from heaven by his guardian angel. To the bridegroom he asked with a dignified solemnity, "By what name dost thou come hither asking this woman to be thy wedded wife?" Then to the bride, "By what name dost thou come hither taking this man to be thy wedded husband?"

Both parties, being eager to assure the minister that they were being married in their real names, responded solemnly, and the wedding went on to completion with great dignity.

After the ceremony a prominent society leader hurriedly sought out Dr. Watt. "Dr. Watt, about the ceremony today—" She stopped to regain her breath. The good doctor braced himself for what he thought was coming.

"Yes, madam?"

"Never in all my life was I at such a wedding ceremony. It was so impressive! I thought it was most beautiful and moving, especially the part where you said, 'By what name dost thou come hither?' Other ceremonies are so formal; yours was wonderful."

FLEXSTEEL

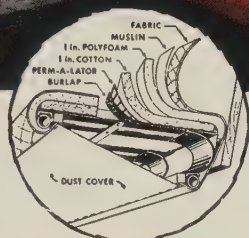
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Dr. Watt breathed more freely, smiled his thanks, and thought, "If she only knew."

But the woman didn't know, and lots of people never discover what goes on in the minds of men who have married a thousand women. A thousand women launched on the sea of matrimony—and of course a thousand men also! As Addison has written, "Two persons who have chosen each other out of all the species with a design to be each other's mutual comfort and entertainment have, in that action, bound themselves to be good-humored, affable, discreet, forgiving, patient, and joyful, with respect to each other's frailties and imperfections to the end of their lives."

Cracker barrel philosophy perhaps, but the sort that keeps marriages intact and makes them last in many cases till death doth really part. If the clergy did not believe that, they would have given up marrying people long ago.

I've married a thousand women, and thank heavens I will never find out how many want to bless me or slaughter me for the deed.

(end)

SUNDAY SCHOOL ENLISTMENT CAMPAIGN

"Prove Your Love" is the name given to a new church school enlistment campaign which is already being used by hundreds of churches. Through an ingenious use of individual cards, class and department posters, and eye-level streamers, the program is flexible enough

for any church whether the school is large or small. Gains registering from 20 percent to 40 percent have been reported by churches using the program.

The technique of the plan is to provide a picture pledge card which displays the outline of a heart upon which a church has been superimposed. When a prospect signs the card, a red heart is pasted onto the outline. When the prospect who has signed the pledge attends, a small church is placed over the heart. When the prospect comes back for his second Sunday, a larger church is placed over the small one. When he attends the third Sunday, a still larger church is placed over the second church. In all there are four church stickers of different sizes, so the attendance is registered in this way for the entire length of the campaign.

Prove Your Love



NAME Mary Jones

Details of the campaign may be secured by addressing Arthur S. Davenport, President, Creative Promotional Service, 518 N. W. Third Street, Oklahoma City 3, Oklahoma.

Reorganized Church of Jesus Christ of Latter Day Saints

The growth of an American-born faith is unusually well illustrated in the study of two existing buildings: the Temple in Kirtland, Ohio, which served as the original headquarters, and the Auditorium in Independence, Missouri, which houses the present headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints.

Three years after the Church of Jesus Christ of Latter-day Saints was founded in Palmyra, New York, Joseph Smith, Jr., the young leader, was counseled by "divine commandment" to build a temple as a house of public worship and as a school for the ministry. Using materials from the forests and quarries in the area, the inspired pioneer craftsmen and skilled artisans among converts from England produced a beautiful example of early American architecture.

The whole church united in the undertaking, according to their skills and abilities. The young "prophet" served as foreman. While the men worked on the building the women made clothing for the workmen. Missionaries returning from their church assignments worked on the Temple between appointments. It has been said that women brought their jewelry to be sold for the building of the Temple, and that china and glassware were crushed and added to the mortar used for plastering the outside walls.

The Temple contains a dozen rooms. On the first floor is the lower court, or main chapel, into which crowded nearly one thousand persons for the dedication in 1836. On the second floor is another court, or chapel, similar to the first, but each pew is provided with a collapsible desk for writing and study. An arrangement was also provided for raising and lowering dividing curtains to separate the chapel into four rooms.

In addition to fine decorative carvings, each room features an unusual set of pulpits, designed to represent the Aaronic and Melchizedek priesthoods, the two divisions of ministerial authority believed to be present in the days of Jesus Christ.

In our October 1959 issue we gave a picture spread of the church building program of the Church of Jesus Christ of Latter-day Saints. As a further contribution to the spirit of ecumenicity we are presenting a brief history, in pictures, of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri.

Above the upper court is a third floor with five classrooms specifically used for ministerial classes and quorum meetings. Here, also, the leader of the church has his private study.

A combination of persecution in Ohio and a belief by the "saints" in a modern city of Zion centered in Independence, Missouri, led to the abandonment in 1838 of the Kirtland community, including the Temple. Driven from Missouri to Illinois and growing rapidly even under persecution, the church built on a Mississippi River swamp one of the largest cities then existent in Illinois—Nauvoo, the "City Beautiful."

In 1844 Joseph Smith was assassinated by a mob. Forced to leave Nauvoo, the church broke into several segments. The largest of these went West under Brigham Young. Smaller groups followed other leaders to various parts of the nation. Many remained in scattered branches in the area. For years the Kirtland Temple was forgotten.

In 1852 leaders who remained in the Midwest effected a reorganization of the scattered members. At Amboy, Illinois, in 1860, "young Joseph," son of the founder, accepted leadership of the church. This historic occasion is being celebrated during 1960 as the Amboy Centennial Year. The centennial conference was held in Independence on April 3-10.

Gradually this body became known as the Reorganized Church of Jesus Christ of Latter Day Saints. Under the

leadership of Joseph Smith III the reorganization grew. Following closely the original tenets of the early church, the reorganization sought to establish its claim as a continuation and successor to the original church. It obtained possession of the Temple at Kirtland and has moved its headquarters from Illinois to Iowa, and finally to Independence, Missouri, the declared "centerplace" of the restoration movement.

In 1926 the reorganization began construction of a huge Auditorium and headquarters building. Halted by the depression and delayed by war, the completion of the building has required many years. Today it stands complete except for the finish work on the mile of corridors which surround the main auditorium and connect the nearly two hundred other rooms in the headquarters building.

The chief feature of the huge building is the conference chamber, designed to hold the biennial legislative conferences of the church. Seating 5,800 people and featuring a 110-rank organ, the conference chamber is also used for public worship, music concerts, and major community and school activities.

On a lower level is an assembly room seating 1,200 people, with a stage for lectures, dramas, or smaller musical programs, and a chapel which serves among other purposes to house weekly worship services of the employees. Church and community groups frequently use the 600-seat dining room where thousands are served during the general conferences.

In the wings extending from the main foyer are the offices of the First Presidency, the administrative head of the church; the Council of Twelve, the missionary arm; and the Presiding Bishopric, the temporal arm of the church. Other offices located on all levels surround the conference chamber.

As with the Kirtland Temple, to which the general public has always been invited for public worship, the Auditorium is open to all. Combined meetings of the twenty-two congrega-



The nine elevated pulpits in the Kirkland Temple which represent the Aaronic and Melchizedek priest-hoods.

Staircases in the Kirkland Temple reveal the finest of wood and crafts-manship.

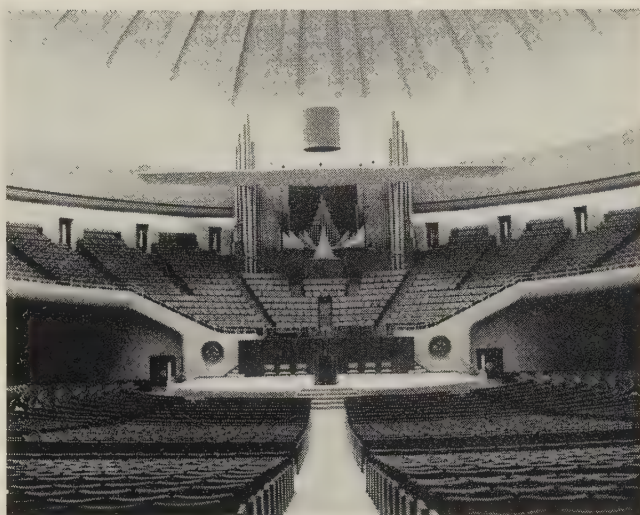


tions of the church in Independence are frequently held in the conference chamber, as are other special church events.

The Auditorium is open daily, with tours conducted continuously for the thousands of visitors from all over the world who are drawn to view this exceptional building and to learn something of the spiritual forces of the church.



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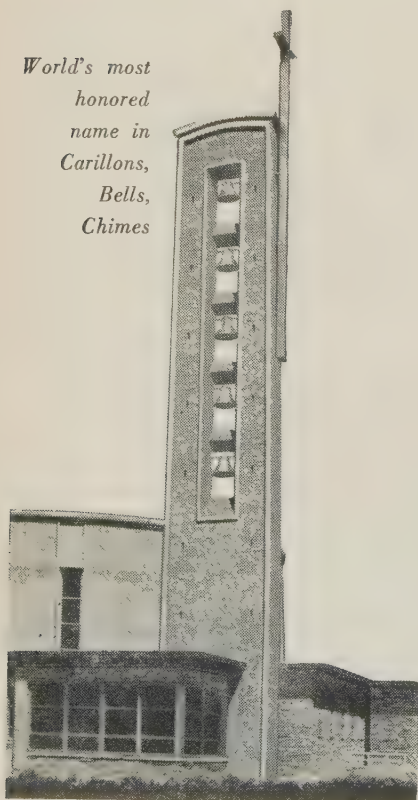
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Preparing Sermons for Juniors

Mining Your Memory

R. E. Eshmeyer*

There is a rich deposit of junior sermon material in your memory. Your own experiences, those you have heard others tell about, nature facts you know—all are diamonds in the rough. And it is fun to polish them into usable stories for juniors. (Adults like to hear them, too.) Here is one of my earliest preschool experiences, which waited fifty years to be used:

**My father took me fishing.
We had quite a string of fish
when, in trying to add another
one to it, they all got away!**

What are the steps for setting up a usable junior sermon out of this precious bit of memory? The best order I have been able to learn and develop through the last six years includes the following steps:

1. *Theme.* Sometimes it takes real scratching to find the best theme or lesson. In the case of this story it was easy, as you shall see, because it has to do with a father's love, expressed in the face of his disappointing failure to recapture the fish.

2. *Title.* A strong, catchy title is important. The stringer my father used on this occasion was red. Hence, "The Red Stringer." In the newspaper announcement, on the outdoor bulletin board, and on the printed order of worship this title will arouse real curiosity.

3. *First Sentence.* The first sentence must lead right into the main action of the story. Now to apply these three points to the story in hand.

The Red Stringer

Because it was red, and because he just couldn't give up, Ryan suddenly saw, floating far out in the gravel pit, the red

stringer of fish that had gotten away from him. He yelled and pointed. Now his father saw it, too.

"Don't cry any more," his father said. "We'll get them back, and Mother will still see all the fish we caught. You just wait."

4. *Statement of Retrospect.* The story is well under way now, but at this point it needs what is called a flashback, so that the listener can fully understand the situation. This is the best place for it because interest is at a high point now and the listener will be patient. So, on with the work. Note the use of past perfect tense:

His father had taken Ryan on his first fishing trip. They had walked about a mile through an old meadow. When they had finally come to the gravel pit, his father had shown him again just how to bait the hook with a worm and how to handle the rod, as though Ryan didn't know perfectly well.

Then, before actually starting to fish himself, he had watched Ryan catch and string a bluegill.

Several hours later, after they had caught quite a string of fish, Ryan caught a big carp. He had screamed his delight while his father tried to calm him down so he could tell him just what to do.

Ryan had followed orders. He had dragged the big fish, which must have weighed all of a pound, far up the bank and had held him down with his foot so he could remove the hook.

Then he had gone to fetch the stringer and had taken it to the carp, which he strung on it successfully. When he had proudly carried the big string of fish

*Minister, St. Paul Evangelical and Reformed Church, Lansing, Michigan.

back to the water, his father had warned him what might happen.

It did happen! The big carp made a terrific lunge and jerked the stringer out of Ryan's hand. He cried broken-heartedly.

5. *Present Action Resumed.* On with the story:

Ryan's father tied a rock to a long string and tried to toss it over the stringer to drag it back to shore. He tried and tried and tried.

Finally he said that they would have to start for home because it was getting dark and Mother would be worried about them. He gathered up the rods. Ryan began to cry again.

"Sorry I couldn't get them," his father said, "but we can tell Mother all about them anyhow. Come, I'll take you home piggy-back."

6. *Application and Text.*

And that is the very point of this little sermon: Parents can't do everything, but they always love their children.

When the parents of Jesus came to look for him in the temple when he was twelve, Jesus was amazed that they didn't understand, but he must have realized that they had hunted for him because they loved him.

Text: Proverbs 4:3—"When I was a son with my father, tender, . . . he taught me, . . ."

More preaching can, of course, be done. That matter is optional.

I use the *Complete Concordance* and find a great deal of pleasure in running down the right text, which is sometimes difficult to find.

I keep thinking of the simplicity of the Nativity story and try to keep my stories in the settings of farm, nature, and simple sports.

"The Red Stringer" has not been fictionized at all. Setting it up according to a formula made it usable. Most of the hundreds of junior sermons I have prepared have come right out of my memory. I encourage church members to tell me their choice original anecdotes, and I have gathered some good ones.

Give it a try and you will find again that the Lord is a good paymaster.

(end)

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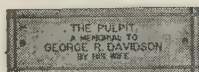
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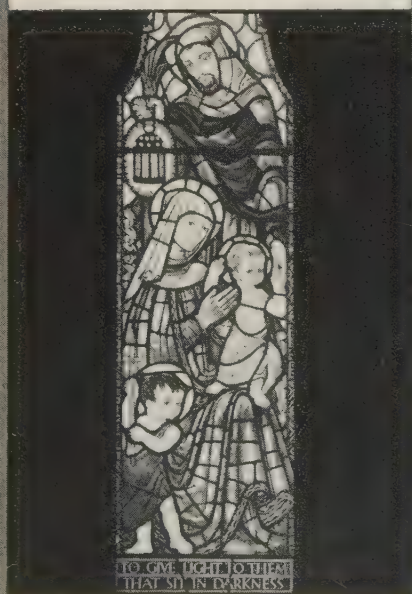
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Go, Preach, Heal

Granger E. Westberg*

*... and he sent them out to preach
the kingdom of God and to heal.*

—Luke 9:2

In this brief statement we have the essence of what Jesus asked his disciples to do: Go, preach, and heal. If we claim that he is our Lord, if we want to be described as his disciples, then we too must take these three words very seriously. This is what is supposed to happen as we leave the church each Sunday morning. We are to go, preach the kingdom of God, and heal the sickness of mankind.

Most of us have not taken this basic command of Christ very seriously. We think it does not even refer to us, for we, the average worshippers, say: "I can neither preach nor heal. Preaching is the minister's task; healing is the physician's task. Furthermore, we are not supposed to muddy up the areas of specialization."

We rationalize Christ's command to preach by saying, "I don't really like people who talk about their religion. Religion isn't something you talk about; religion is something you do." And these statements are half true. Religion is something you do. Jesus certainly did something about his religion, but he also talked about it. He did not hesitate to preach or teach when he felt it was appropriate. If he had only done his good deeds and never described why he did what he did, there probably would have been no Christianity. Of course Christians should lead exemplary lives, but there are also appropriate moments when they should share with others the reasons back of what they do. It seems evident that this is what Christ meant when he asked one of us to "preach the kingdom of God."

We resist even more Christ's command to heal. We even hesitate to use the word "heal" because it is so closely

*Associate professor of religion and health, Theological and Medical Faculties of The University of Chicago. This sermon was preached in Rockefeller Memorial Chapel of The University of Chicago on February 21, 1960.

tied up with faith healing or magic or the miraculous. And if we use the word in its secular sense (and we can make quite a dichotomy between the religious and the secular), we think of scientific healing, of hospitals, of doctors, and we say this is no responsibility of ours.

But it is not that easy to get out from under this command of Christ. Everything about his ministry indicated that to heal, from his point of view, meant much more than just physical healing. When he asked his disciples to heal, he was talking to a group of men not one of whom was a doctor. Remember his first public utterance in the synagogue when he stood up to read. It is very significant that he chose to read from Isaiah, where the prophet is declaring that real healing takes place only when we bring good news to the poor, release to the captives, recovering of sight to the blind, liberty to those who are oppressed.

In Isaiah 58 we read:

Is it not to share your bread with
the hungry,
and bring the homeless poor
into your house;
when you see the naked, to
cover him, . . .
Then shall your light break
forth like the dawn,
and your healing shall
spring up speedily; . . .

True healing, then, affects both the healed and the healer.

Yesterday

Now let us look very briefly at what the healing picture is like in our day. While there are many people involved in helping to heal the sickness of society, much of the helping is being done in specialized areas by groups or professions which are somewhat isolated or even totally isolated from each other. In the last few years many of these groups have begun to question their isolation, and this is a good sign. Furthermore, some have begun to explore the basic philosophical premises under-

lying what they are doing, an exploration which is essentially a religious quest. This leads us to ask whether now is the time for the church to provide a forum in which joint conversations between the helping professions can take place. Is not the church a logical place where both techniques and philosophy can be discussed? But how do you get meaningful, deep-level conversation going between members of the helping professions, particularly in regard to the spiritual dimensions of their work?

When I became a parish minister, it was my plan that when any of my parishioners became ill I would go to the doctor and offer my services in a team, or cooperative, approach to illness. Since no one had ever spelled it out for me, I was not exactly sure how we were to function in a team relationship; but I had a vague feeling that somehow the doctor and the minister belonged together. When a parishioner went to the hospital a few days after I was installed in my first parish, I proceeded to call her doctor. The conversation went something like this:

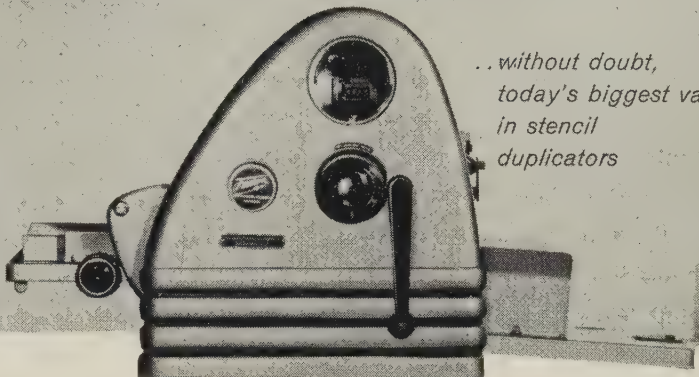
"Dr. Smith? One of my parishioners, Mrs. J., is your patient; and before I go to the hospital to call on her, I wonder if there is anything you think I might be able to do that would be of help."

There was a long silence at the other end of the line. When Dr. Smith had caught his breath, he said: "Well, ah . . . I don't know anything about your business, Reverend, and I don't want to tell you how to pray any more than I'd want you to tell me how to operate. Why don't you just take care of your side of it and I'll take care of mine, and we'll let it go at that?" This pretty well finished the conversation, and I knew there would be no point in calling him again.

This conversation was descriptive of many which my fellow pastors and I had with physicians over a period of years. Most doctors and ministers have not known what to say to each other, even though their work overlaps in so many areas. Nevertheless it bothered me to think that when my parishioners were sick, I was not considered as a member of the healing team. These doctors implied that my work concerned "religion"—a matter of praying, church-going, doctrines, and dogmas which had nothing to do with healing a sick person.

It was becoming clear that if any real communication was to take place be-

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tween doctors and ministers, it would require years of learning to understand and trust one another in hundreds of different situations involving a joint approach to the problem of people, and this is what we have been working at. Now, after twenty years, doctors and ministers are beginning to engage in an entirely different kind of conversation which many of us believe will have a telling effect upon religion and medicine and all the healing arts.

Today

Recently, after speaking to a meeting of a county medical society, I rode to

the airport with three of the physicians. As we drove through an area of sparkling new homes, I commented on the beauty of this community. I was startled by the response of the three doctors to my remark. Here is a composite of their comments.

"Those beautiful homes," they said, "hide a great deal of illness. This is one of the sickest communities any of us has ever seen. They keep us doctors going night and day. The sad part is that we are fighting a losing battle because the physical complaints these people present are for the most part



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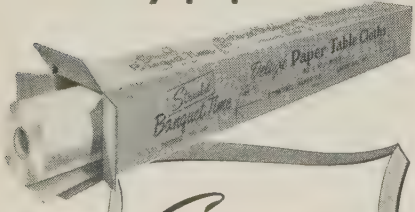
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only symptoms of a crazy, mixed-up society where everybody is striving for the wrong things. These people don't need physical care as much as they need spiritual care. As doctors we have hesitated to tell them this because we have felt that such advice is out of our line. In fact, we have bent over backwards in the past to say that our patient's moral life is none of our business. Now we are not quite so sure. So here we are, tinkering with bodies that are out of adjustment as if we were mechanics in a garage. We are not just talking about diet or sleep. We're talking about the lack of stability in these homes, the bickering, envy, jealousy, moral laxity, wife-swapping. These people don't know what inner stability is. They just keep wanting something. They keep buying things on time, things they don't need. They buy everything in sight. They always want something. They've never heard of self-discipline or sacrifice. This is too big a job for us alone. We are going to have to have help."

Of course the whole area of healing is too big a job for any one profession. The healing which must go on in every community is the task of all of us. And to treat the ills of a person as if he were not constantly influenced by his family and his community is only partially to treat a person. If, when he leaves the doctor's office or the hospital, the patient goes back home into an environment which breeds more of the same symptoms, he can never really profit from the treatment. And the doctor is using his medical knowledge and his personal energy in a fragmented approach to a problem which is seldom just physical. Science alone is not enough.

Tomorrow

There is a magnificent rebellion against a religion that only preaches and fails to heal. Imagine what any congregation of people could do if, instead of rushing off after church, they took time to deal with a particular issue which now confronted them as a community, and if, with each person there representing a different specialty, they wrestled with the ways in which they could bring healing to a sick community.

In pioneer days this was the kind of discussion that took place quite naturally every Sunday in many of our early churches. The people came and stayed most of the day. They had potluck dinner together. The worship service was only the beginning of a day de-

voted to discussing their common problems. But because the discussion took place in the context of the church, just following a service, the people tended to apply Christian insights to their problems. This was in effect a joint effort in which the spiritual dynamic of the gospel was at least considered in relation to each person's specialized function in the community. Even in early communities there was some specialization—one man spending all his time as a shoemaker, another as a storekeeper, and so forth. But the community was small enough so that each person understood that his own specialty was of no value except as it fitted into the total pattern of the life of the community. So as the little congregation gathered, the people talked not only to God but also to each other. The children of such families must have felt a real sense of stability, living in a community where decisions were made in such an open and united way.

There is little doubt that there is a need to integrate the fine healing activities of our day. But around what center? Could it be that the church, as in pioneer times, might once again serve as the center, or hub, of these activities? Could the church once again provide the forum where real communication between the healing arts and sciences could take place? If this conversation should take place in the unique setting of the church, it would be most natural to ask the philosophical and religious questions that need to be asked of all of us who work with people.

We need to be confronted daily with such questions as, Why are you doing all this for people? What is your ultimate goal in helping someone? What do you really mean by health? What is the way of salvation? No thoughtful person in the helping sciences actually believes that he can show people the way to true health and wholeness simply through a balanced diet, or through the use of drugs, or by removing a gall bladder, or even by moving a family to a better neighborhood. The honesty with which articles in our professional journals are beginning to admit this leads many of us to believe that the time is ripe for deep communication between the sciences and high religion. Never have we seen such humility, such openness, in both science and religion.

The church has not assumed its share of responsibility for the health of the community. It has defined health in too narrow a fashion. In its own concern for

the sick it has, in recent times, limited its care almost entirely to people who have physical illness, diseased tissue or a broken leg. We are greatly indebted to those who have gone before us in the church and have established hundreds of great research and teaching hospitals all over the world. Yet as one famous hospital chaplain, Dr. Anton Boisen, has said, "If a man has a broken leg, the church will take care of him in one of its excellent hospitals; but if he has a broken heart, then he can go to a state hospital." When Christ asked us to heal all manner of diseases, he included broken hearts, broken families, and a broken society. During the past half century or so, many people have left the established churches to carry on Christian service to their fellow men, Christian service which the church was neglecting. It has taken two world wars, a depression, the influence of Sigmund Freud, the development of social work, and the establishment of a new denomination, Christian Science, to shake us who belong to the church out of our complacency and to make us rethink the command to heal, which our Lord gave to us nineteen hundred years ago.

All of us who gather in a church for worship on a Sunday morning—whatever our occupation, and specifically those of us in the helping professions—have a responsibility to our fellow men to do two things: preach and heal. Either one of these alone would be incomplete. We all agree that just to preach is not enough. But just to heal is not enough either. Taking out a gall bladder, giving a cup of cold water, helping an elderly widow with her housework, counseling a person in distress—as important as all of these actions are, they must be done in relation to pointing the person we help to him who inspires us to help if our actions are to be truly of value. Our society is quite convinced that concern for one's fellow man is not natural, that it is, in fact, absolutely unnatural. Why not explain what causes us to be motivated to feel genuine concern for our neighbor and to try to help him? What can change us from "natural" men into "unnatural" men? Why be afraid to describe what happens to a man when he comes into a new kind of relationship with God and serves his fellow man out of gratitude? It is even dishonest to give the impression that there is no source outside ourselves for our motivation.

Perhaps the reason why we have been so ineffective in our attempts to heal

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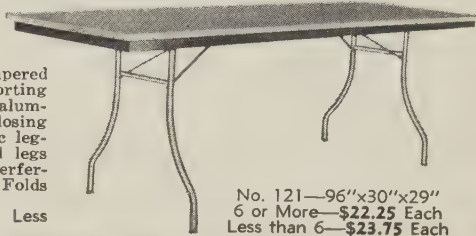
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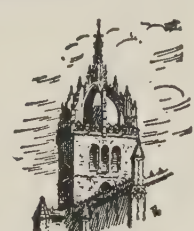


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Use this envelope to prepay your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.

Your name _____

Address _____

Account number on your Envelopes _____

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It is made of heavy kraft paper. Size is 3 1/2" x 6 1/2". One can easily slip a half dozen regular contribution envelopes into it.

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Cleveland 15, Ohio

our sick society is that we have separated these two functions, preaching and healing, which ought never to be separated. We are so busy giving the cup of cold water and doing the many technical tasks which sap our energy that we have forgotten to say in whose name we give the cup of cold water. So both we and the person whom we seek to help never fully comprehend what true healing is. When a doctor serves in a church-related hospital in Africa or India, why do we call him a medical missionary and describe his task as both preaching and healing? Yet when he finishes his foreign service and comes back to the States, where he practices in another church-related hospital, we simply call him a doctor. He is no longer a medical missionary. The spiritual ministry is considered ended. How ridiculous, when he and all other members of the helping professions could so increase their effectiveness if they could learn how to combine the teaching and the healing ministry!

The church will have to wrestle with this healing-preaching problem, but there is every possibility that if its wide variety of members will sit down regularly to talk seriously with one another, they will see how each of them, united with the others, can implement the gospel in his work. Then the church will serve its function as the natural integrating core around which the many different healing ministries in every community can revolve.

"And (Jesus) sent them out to preach and to heal."

(end)

OF BEAUTY

I think men fear to shout that
Beauty screams
From every living branch and
briar of life;
They fear that none will understand
their dreams
To leave the duller hues of
daily strife;
They shudder when a thrush or
violet leans
Too near; the pain is like a
flaming knife . . .
But if you sing of Beauty,
though alone,
Even deserts will be listeners for
your moan.

Emily Preston
Chestnut Hill, Massachusetts

If Your Church Is Upstairs

John R. Scotford*

The early churches in this country were simply shelters from the elements where the people could gather to listen to the preacher. The economical way to build was close to ground level, with just enough crawl space beneath the floor to keep the timbers from rotting.

The rise of the Sunday school in the mid-nineteenth century and the development of the church dinner as a means of raising money brought the need for more floor space. This was sometimes met by placing a lecture room or chapel behind the existing structure; but more room could be had by digging out the cellar, jacking up the church, or a combination of both, and placing a vestry beneath it. Our fathers were mechanically ingenious and relished the problems involved in boosting a building skyward.

From the middle of the last century to the first decades of the present, the prevailing pattern in church construction was the building of a general utility room, either on the ground or a foot or two into it, with the place of worship over it at the head of a long flight of stairs.

This had an advantage which is little appreciated today. The many steps were an effective deterrent to the drunks who might be abroad at the hour of evening service. Rescue missions still favor entrances at the sidewalk level.

The stiffening of safety requirements since the Iroquois fire of 1903 and the increasing proportion of the population that has no zest for climbing steps have discouraged the building of churches with the worship space on an upper level. Although there are few, if any, laws prohibiting upstairs meeting places, the higher the floor, the more burdensome the regulations which must be met.

In our larger cities the high price of land has forced churches to put some of their facilities on upper floors. When

the Broadway Tabernacle in New York built a ten-story parish house in 1903, two elevators were put in. During the 1920's Smithfield Church in Pittsburgh, Christ Church (Methodist) in New York, and many others were constructed with elevators.

Sometimes elevators serve a special purpose. The First Unitarian Church in Chicago has a cute little car which takes visitors to the minister's study up in the tower. Quite recently the New England Congregational Church of Aurora, Illinois, compensated for a top-floor dining hall by installing an elevator so the older people could get to it.

The ten to twenty steps which the faithful must climb before they can worship God are an increasing handicap to thousands of churches. In New England a woman of much substance and many years came to the wedding of her favorite niece, only to discover that she could not negotiate the high-rise steps. In a Kansas town the Methodist church is up in the air, the Congregational church is down on the ground; and weak-kneed Methodists favor the latter, except on Easter, when they hoist themselves into their ancestral shrine.

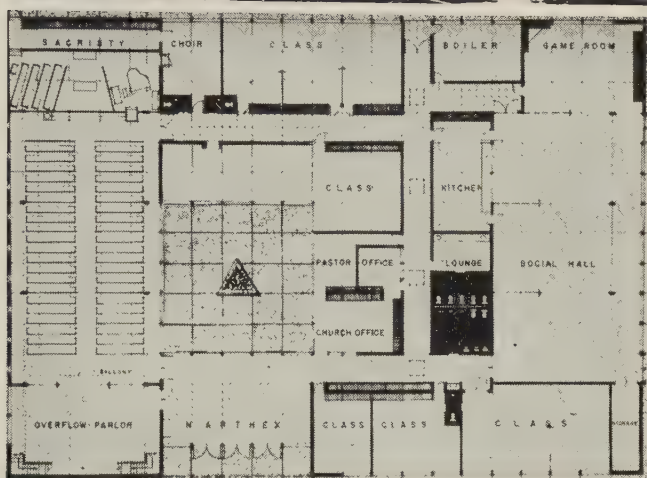
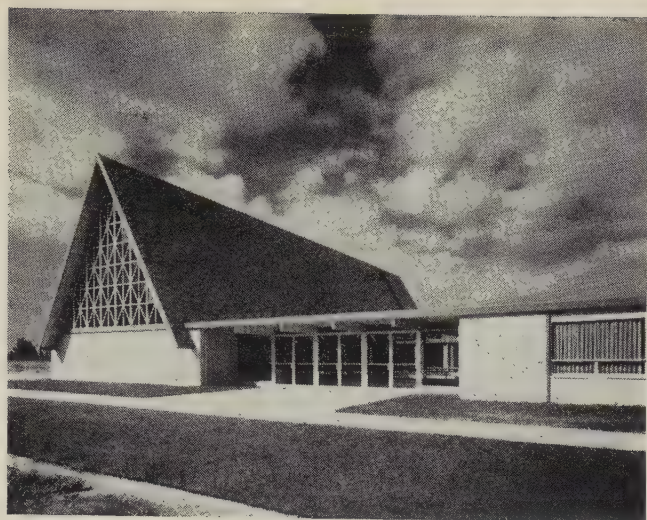
Ease of entrance is a prime asset to any church. The pastor of the new ground-level Methodist church in Bellevue, Ohio, reports, "By the grace of God, rather than by any intelligence on our part, there is not a door in the place which will not take a wheel chair, and the appreciation which we receive from the aged and infirm is simply astonishing."

What can be done with upstairs churches?

The simplest step is to encourage the use of the entrance with the fewest steps. At the front door of the First Congregational Church of Concord, New Hampshire, are twenty-three steps, while at the side there is a little-used entrance with only two. The rerouting of traffic can often help.

(turn to page 32)

*Church building consultant, Mount Vernon, New York.



TRINITY EVANGELICAL COVENANT CHURCH

Oak Lawn, Illinois

Located in a transition area, Chicago's Trinity Evangelical Covenant Church was faced with the problem of declining membership. In an effort to determine a course of action, the pastor, C. Eric Peterson, sent questionnaires to the congregation.

The results of the poll indicated that the people who had moved had gone in a southwesterly direction, and the members contemplating a move in the near future indicated they would choose the same general direction.

The suburb of Oak Lawn seemed to be the logical site for a new church, since it lay on the congregation's migration line. The church was fortunate enough to find a site of 350 by 420 feet, which would provide for all future building plans.

The architect, William M. Cooley, designed a contemporary-style, single-level plant with a 554-seat sanctuary, a school large enough to accommodate 500 stu-

Be sure to note courtyard shown in floor plan and lower right hand picture.

dents, and a fellowship hall seating 400 for dinners.

Construction is of face brick, cathedral glass, and thermopane. Other features include vinyl flooring, glazed tile walls in kitchen and washrooms, air-conditioned offices, and custom lighting fixtures in sanctuary and Sunday school.

The landscaped court in the center of the plant can be seen from the nave through clear glass windows. A triangular stone flower bed in the court symbolizes the Trinity. All landscape work was done by church members.

Future expansion on the site will eventually include a parsonage, Sunday school addition with chapel, a social court, and a meditation garden. Paved

parking space for 113 cars is located behind the building.

The move to the suburbs, Mr. Peterson reported, has arrested the decline in membership prevalent during the church's last few years in the city. No old members have been lost, and new ones are joining at an ever increasing rate.

- Pastor: C. Eric Peterson
- Assistant: Ronald L. Magnuson
- Architects: William M. Cooley & Associates*
- Facts on building: Used for worship, education, fellowship, and administration
- Cost of building.....\$245,100
- Furnishings, fees, landscaping, etc..... 105,000**
- Cost of land..... 50,000
- Total cost of building and land.....\$400,100

- Total square feet: 17,739
- Cost per square foot: \$11.38
- Total cubic feet: 325,610
- Cost per cubic foot: 76¢
- Sanctuary seating:

Nave	328
Choir	32
Overflow	112
Balcony	76
Total	550
- Seating for church school: approximately 500
- Seating at tables for dinner: 400
- Future plans include construction of a parsonage and, if necessary, educational building addition.
- Three Covenant congregations, the first of which was founded in 1877, merged to form the Trinity church in 1947.
- Total present membership: 410
- Church school enrollment: 350
- Pews and chancel furniture: Endicott Church Furniture Company, Winona Lake, Indiana
- Laminated arches and beams: Unit Structures, Inc., Peshtigo, Wisconsin
- The custom light fixtures were designed by the architect and executed by Wilmer S. Snow of Chicago in brass and panels of brightly colored slab glass.

*532 Busse Highway, Park Ridge, Illinois.

**This figure includes all insurance, mortgage fees, etc.

ENTHUSIASM

Enthusiasm is the greatest business asset in the world. It beats money and power and influence. Singlehandedly the enthusiast convinces and dominates where a small army of workers would scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel of its object, and like an avalanche overwhelms and engulfs all obstacles. Enthusiasm is faith in action; and faith and initiative, rightly combined, remove mountainous barriers and achieve the unheard of and miraculous. Set the germ of enthusiasm afloat in your business; carry it in your attitude and manner. It spreads like a contagion and influences every fiber of your industry; it begets and inspires effects you did not dream of; it means joy and pleasure and satisfaction to your workers; it means life real and virile; it means spontaneous bedrock results—the vital things that pay dividends.

IF YOUR CHURCH IS UPSTAIRS

(continued from page 30)

Stout handrails extending from the sidewalk to the church door are a necessity. Too often these stop a step or two short of the entrance, compelling the aged to negotiate the most hazardous part of the climb with the minimum of help.

Indoor steps are always less appalling than those on the outside. New entrances at ground level, with a chance to dispose of one's wraps before starting upward, may often be a good investment.

Carpets can do much to take the curse off church steps. Each bare step presents a horizontal line to the eye. This suggests a succession of hurdles and is most discouraging. Carpeting forms a path which leads the eye upward, smoothing out the barriers. Carpets are also much easier on the feet and less of a hazard should one stumble. They can take a lot of punishment. The only way they can be worn out is by people walking on them. If enough people come to church to wear out a carpet, the congregation should sing the doxology and buy another one.

How about installing an elevator? An increasing number of churches are doing just that, and it is the one real solution to the problem. Much depends upon how your church is built. Some congregations have found elevators exceedingly costly, but others have not.

When the Mathewson Street Methodist Church in the heart of Providence, Rhode Island, was remodeled, the elevator and fireproof stairway took so much money that there was nothing left with which to improve the worship facilities. In Wheeling, West Virginia, a Lutheran church inspired its neighbors in the downtown area to follow its example and install elevators. For St. Matthew's Episcopal Church this meant moving a stairway and spending quite a few thousands of dollars.

But there are more cheering examples. The Federated Church of Orleans, Massachusetts, which is out on Cape Cod, has an elevator operating between two floors which is just large enough for a couple and a chaperone. The cost was about \$10,000, and most of the money came from one individual. Although it is self-service, one of the ushers does a careful job of operating it on Sunday mornings. His help is much appreciated by many elderly and more or less crippled people who require special attention.

The best story comes from frugal Vermont. W. R. White, pastor of the United Churches of South Royalton, writes: "There were two reasons for putting in the elevator. We had some people with bad knees who found it hard to get up the stairs, and when there was a funeral, it was most difficult to get the casket up the stairs. The materials cost about \$650, and our men did the installing without further expense. The elevator is used for hauling up and down everything which can be gotten into it. Every church should have one!"

If you are building a new church, an elevator will multiply the use of the upper floor, or floors, several times. The cost is not excessive if the elevator is included in the original plans even though it may not be installed immediately.

Chairs that take one up and down stairs via the bannister are found in private homes but are illegal in public buildings. The only ecclesiastical escalator of which we know is at the Shrine of St. Joseph in Montreal. This is a colossal structure on one side of Mount Royal. Those who wish to expiate their sins can climb up a long flight of stone steps on their knees. Others can drive up the mountain and start there. For the upper floors there are escalators, presumably to encourage tourists to go to the dizzy top of a most impressive structure.

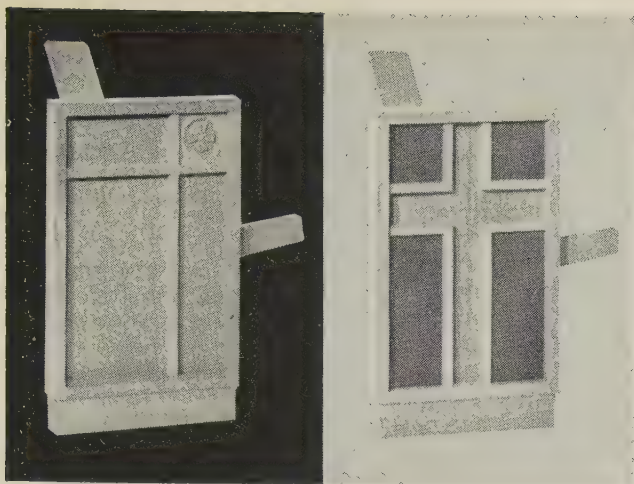
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THANK YOU

My dearest Lord, I thank you
From the bottom of my heart,
For little wisdoms you have been
So gracious to impart,
For golden opportunities
Provided me each day
To witness in some manner,
In some subtle secret way.

My dearest Lord, I thank you
For the insight you have
granted.
Now I may wait patiently
Those seeds which you have
planted,
That they may bud and flourish
In the shadow of your hand,
To blossom forth in fruits of
love,
Exactly as you planned.

Betty Burns Glazier
Niagara Falls, New York



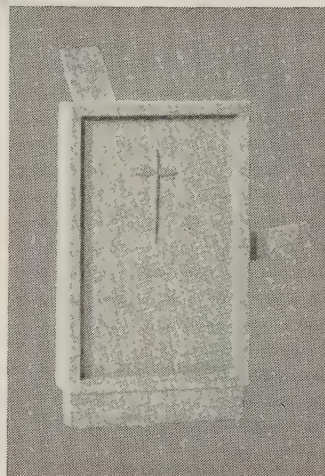
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A Story of Dinner Pledging We Shifted Into Low

Donald J. Maccallum*

"You'll lose at least ten percent of your income," warned a fund-raising expert when we met one day in the post office. "You won't come near your goal," he declared, "if you don't do an all-out promotional job and send canvassers into every home."

The disapproval of the money-raising "pro" did not deter us from the plan we had prepared. Weary of high-powered schemes, our canvass committee had decided that our people believed enough in their church to supply its financial needs without elaborate brochures, nifty leaflets, flip-over charts, training sessions, pep talks, and all the other "softening up" devices of the modern every member canvass.

We even questioned sending out our modern band of seventy on their annual

money-raising mission into every home in the parish. "All our people need," we told ourselves, "is a frank explanation of our church's financial requirements. Let's get them together, tell them the story, and let them make their pledge right then and there."

So, tossing all the lovely how-to-do-it literature in the wastebasket and closing our ears to the wise counsel of the experts, we planned our annual canvass with confidence that people would give what was needed when the needs were frankly and fully explained.

Our plan was simple. All our families were invited to one of two complimentary parish suppers held during Stewardship Week. After supper each night the programs were identical.

Three short speeches quickly sketched our church's history, its present situation, and its future opportunities. Three other

presentations, each followed by questions and discussion, explained the budget items for home expenses, missions, and our Christian Higher Education Fund.

Since we use a duplex envelope system, a mimeographed sheet suggesting how pledges might be divided between home expenses and missions (including C.H.E.F.) was distributed.

Pledge cards were given out, filled in, collected, and the totals were tabulated before adjournment. Families who were not represented at the suppers were visited the following Sunday afternoon.

The results? Our substantially increased budget was subscribed. The number of families pledging to missions doubled. Our people learned where the money goes and why, and for the first time the financial canvass was a pleasure!

We made some mistakes. Our supper groups were too large. Three smaller sessions would have been better than two large gatherings. We neglected to make arrangements for children. More parents would have come together if special plans had been made to take care

(turn to page 36)

*Minister, The First Congregational Church, Greenfield, Massachusetts.

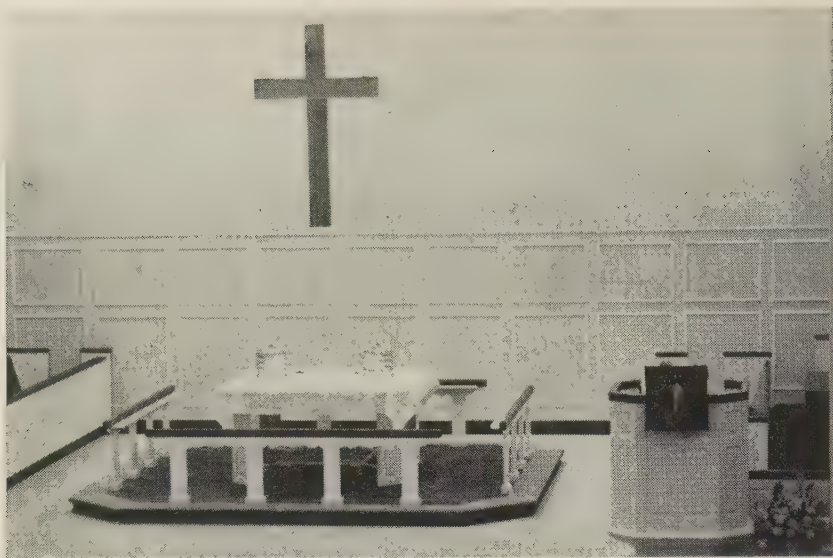


Photo by William E. Booth, Richmond, Virginia

THE RETURN TO THE COMMUNION TABLE

Westover Hills Methodist Church, Richmond, Virginia, has joined the increasing number of churches which are emphasizing the communion table in contrast to the high altar. Our illustration shows the open chancel with the table placed in the center position. In the administration of the communion the worshipers kneel at all four sides.

The architect, Charles C. Justice, describes the arrangement in these words:

The pulpit and lectern stand at each side of the chancel so that the middle aisle of the church leads without interruption to the table at the foot of the cross, not to the traditional high altar which removed the clergy from the worshipers.

While the usual custom at the service is for the communicants to kneel, on some oc-

casions in this church, such as Maundy Thursday, they sit in chairs around the table.

This plan does give preeminence to the Last Supper, but the pulpit, half in and half out of the chancel, has been elevated to emphasize the prominence of preaching in the Methodist tradition.

Robert P. Parker, minister of the church at the time of its construction, says:

There is a simplicity, a beauty, a holiness, in our chancel arrangement which is conducive to the reverent worship of God.

The present pastor, Frank H. Van Dyke, Jr., agrees with this statement.

Readers may recall the story in our May issue on Saint David's Evangelical Lutheran Church of Massapequa, Long Island, New York, which has a similar arrangement.

SIGNS OF PROMISE FOR THE CITY CHURCH

(continued from page 14)

and increasing urbanization. The pivotal influence in today's society is that of the city, and a church located in the heart of a big city has an opportunity of tremendous scope. That the work is not easy goes without saying, but that it can be a great joy and satisfaction is the testimony of many who serve the inner-city churches.

It is the experience at Hyde Park that the real needs of congested metropolitan areas, like those of any community, are met by the preaching and practicing of the gospel. Spiritual needs come first. The worship of God and the preaching of the Word are paramount. Pastoral calling is vital and must be pursued diligently. Midweek services with Bible study and intercessory prayers for the sick

and troubled bring a much needed spiritual strength not only to the individuals who attend but to the whole life of the church. At Hyde Park we believe that our Lord meant it when he said to preach the gospel and heal the sick. Our services of divine healing have brought help to many who long for wholeness of body, mind, and soul. People in the crowded city, like people everywhere, need Christ and the good news of his love and of life after death. The story of the resurrection needs to be presented anew, and fearful people in a confused world need to hear the amazing evidence of psychical research for reassurance regarding the reality of the life to come. It is with these great fundamentals of the faith that the church must begin to carry forward its work. The important aspects of community and social service must not be neglected,

nor will they be neglected by a Christ-centered church. Power for meeting these facets of life will flow more effectively when there is the right inner contact with Christ and a proper focusing on the eternal truths of the gospel.

The loneliness so many find in the city can be met best in a Christian fellowship where every individual is considered important and made welcome. Each new member must be made to feel needed. His deep spiritual longings must be understood. If the church of the city is ready to serve every human need as it arises, it can be a beacon of constructive friendship in a community which may represent the most diversified backgrounds. Nothing is really impossible for the church which draws its power from the exhaustless Christ.

(end)

A Gospel Preacher

Alfred Doerffler*

Paul said to Timothy: "Make full proof of thy ministry" (2 Timothy 4:5)—fully discharge the duties and obligations of your whole office as minister of the gospel. As there are many facets to a beautiful diamond, so there are a number of areas in the ministry of the high calling in Christ Jesus. From the risen Lord we have received this primary directive: "Go ye into all the world and preach the gospel to every creature."

"Preach the gospel!" said the Lord and Master, the Head of the church and Bishop of our souls. As preachers we are first of all proclaimers of glad news. Apparently too many preachers seem to find it easier to pounce upon the people with the law and "rake them over the coals." Often a little gospel is added at the close of the sermon. What is more, when preaching the law, in many instances, the absent sinner is attacked or some evil far removed from the realm of the listener is assailed. Therefore it gives certain satisfaction to those who sit in the pew to have the preacher shoot his arrows at those absent culprits who do not even know that they are the target of the Sunday's sermon.

The gospel is the joyous news of salvation and deliverance from sin, and preaching is the heralding of this redeeming proclamation of the Lord eternal, who wants us to come to the knowledge of this truth and be saved. This rules out the gospel as a philosophy of life or as a system of theology. It may be all this, but it is more. The gospel is a message of hope, peace, and salvation to all. The preaching of this glad news of reconciliation with God should lift our spirits and should in no

wise be depressing. It expresses a discovery of joy and creates in the heart a faith which finds peace beneath the cross of Jesus. Faith is positive, never negative. The gospel is not a set of "don't" rules. It is joy in believing; it is peace past understanding. It makes us more than conquerors. It is living the abundant life. Christianity is not a religion of gloom. "Behold, I bring you good tidings of great joy," said the angel to the shepherds of Bethlehem. And this is to all people. Christianity does not take the joy out of life. Rather it sets our feet upon a rock, gives us composure, puts our mind at ease, and gives us the definite assurance that in Christ Jesus there is no condemnation for those who believe. Both believer and sinner must leave the worship hour with joy in their hearts, the believer because he lives in grace, and the sinner because he is restored to grace.

Therefore the sermon is more than a theological dissertation. Doctrinal preaching is important, but it has little value without persuasiveness. The Bible never teaches in the abstract. Scripture has no discourse on God nor on the Trinity in unity. Note how Paul in the second chapter of Philippians links the doctrine of Christ's deity, humiliation, and exaltation to the exhortation, "Let this mind be in you, which was also in Christ Jesus."

The sermon is to be more than an exegetical study of the text. The preacher is to do more than show off his scholarship and learning in giving his analysis of the Bible passage. All exegetical preaching should aim to reveal to the hearers what they are to do to follow Christ and live the Christian way. Therefore the Christian preacher strives at more than mental gymnastics.

He is to combine with the study of Scripture an intensely practical application of his message to the people. What the parishioners hear, they should desire to do and practice in their weekday life. What they believe, having heard the exposition, should give them an untroubled heart and a greater hope for the days which lie ahead.

Once more: Preach the gospel! Then the preaching will be biblical, Christ-centered, and God-pleasing. Above all, such preaching will bring the desired results.

Gospel Is Glad News for All

The preaching of the gospel must make its appeal to those who are present. The gospel is the application and the proclamation of the glad news to the individual. The sermon must offer a personal prescription for the healing from sin and for the strengthening of the faith. Each one attending the services should be able to come to the conviction, "Christ died for me; that makes me glad and sure of my salvation." People want assurance, comfort, hope, peace of mind. The preacher's message must fill the listener's soul with hope and give him renewed courage which puts certainty into his heart and holds him when life is dark.

For this reason the Christian minister must be sympathetic and understanding. "I sat where they sat." (Ezekiel 3:15) The preacher must be a pastor. In his pastoral care of the people he grapples with life's problems in the raw. He comes to grip with the realities of the lives of those he serves. He finds out their needs at the grass roots. Then his preaching will help men and women face the humdrum of life with an unshaken faith which lets them look up

(turn to page 37)

*Pastor emeritus, Pilgrim Evangelical Lutheran Church, Saint Louis, Missouri.

WE SHIFTED INTO LOW

(continued from page 33)

of their youngsters. Our advance publicity did not give the evening program in sufficient detail, and some people, fearing that a new high-pressure gimmick would be sprung on them, hesitated to attend. Knowing our mistakes, we shall profit from them next time.

Why was this supper-meeting type of canvass successful? That was the question we tried to answer as we talked over what had happened. These, we agreed, were the reasons:

(1) It was a new (to us) and different approach. Novelty always has its attraction, and we are not oblivious to the possibility that this method might not work so well year after year.

(2) A few knowledgeable, articulate people, whose judgment is respected by the congregation, can interpret the church's financial needs to a group of parishioners far more effectively than self-conscious, poorly informed canvassers can tell the story to individuals in their homes.

(3) The *esprit de corps* of the parish supper-meeting is more conducive to a favorable response than presenting the church's needs in several hundred isolated living rooms.

(4) The people's attitude of confidence in support of their church indicated their appreciation of the absence of the usual "hard sell" canvass pitch.

(5) Complete frankness about every item in the budget and patiently detailed explanation of points not clearly understood gave church members a precise picture of how their money would be used and why the budget requests were needed.

(6) The canvass committee's thoroughly permissive approach avoided any get-as-much-as-you-can-out-of-them atmosphere and interpreted the financial pledge as a sharing of both responsibilities and opportunities according to each family's circumstances and ability.

We do not doubt that the various denominational "crusades," "enlistments," "sector plans," etc., are sound methods of raising money. Their value has been amply demonstrated.

But people do become fed up with high-gear campaigns and will respond, we discovered, just as generously to a simple invitation to satisfy their church's needs when those needs are honestly represented and clearly explained. We are gratified that on our fund drive we shifted into low.

(end)

Ministers Can Own Their Own Homes

William D. Powell*

The churches of the United States are passing by an opportunity they cannot afford to overlook, and the clergy of those churches are missing a chance to become true members of the community in which they serve. Federal income tax rules state that funds given a minister to provide his family with housing and the utilities thereof are tax-free. No other group is so favored. This arrangement was made to equalize the incomes of ministers furnished with parsonages and the incomes of those who have to rent or buy accommodations. If our churches want ministers to remain in their parishes longer than the average number of years, they will encourage these men to buy homes. If a clergyman wants his wife to be happier, his children to have a sense of belonging, and himself to become a part of the community, then he will buy his own home—a home that fits the needs of his family, their furnishings, and their income.

The parsonages of many churches were willed to them by well-meaning and generous people who could not possibly anticipate the needs of the families who were to occupy the dwellings. Some have proved to be monstrosities; most were never meant to function as parsonages; a few are modern homes suitable for the minister's family, but not for the church groups that try to use them; still fewer meet the unusual requirements of a house that is a home for a family and also for groups within a church.

Any minister who buys his own home when assuming a new charge will commit himself to that call with a much stronger sense of permanency than one who feels that this is but a step which must be taken before a future change is made. Nothing jeopardizes the witness of a church more than constantly changing leadership. The clergyman's ownership of his home can be a major factor in stabilizing that leadership.

*General secretary, Greater Philadelphia Council of Churches, Philadelphia, Pennsylvania.

Only the minister and wife who have had to be dependent upon the decisions of a committee about the care of the parsonage understand the trying situations which can arise and which often jeopardize the whole spiritual life of the church. This is especially so in those denominations which provide furnished parsonages. There is little private life for the minister's family when every stick of furniture is debated, its cost weighed, its necessity tested, and its purchase often made only with obvious reluctance. To free the parsonage family from such strains would in itself convince many a potential minister's wife that the ministry might not be so bad after all. Give our ministers a chance to own their own homes and the recruitment needs will be a bit more easily met.

Already one can hear voices raised in protest against this proposal: Why take advantage of what the government grants to the forces of religion? We laymen have no such concessions; we have to pay taxes on all our income. Why should the minister be exempted? We already own a parsonage. What would we do with it? Most ministers have no money for a down payment. Where would this come from? Housing is scarce in our area. What if the minister cannot find a home conveniently near the church?

Answers to these questions will readily be found if there is a genuine willingness on the part of the church to make it possible for a minister and his family to answer the call with enthusiasm, to select a home as other people do, and to settle down for a length of service compatible with the needs of the church.

The parsonage is a thing of the past. It served well in its time, but that time has passed. Today there is a new generation of men who want to render service to the church of Christ on a more permanent basis. The Federal Government is giving them the chance. Will the churches?

(end)

THE PROTESTANT MINISTER AS A GOSPEL PREACHER

(continued from page 35)

with confidence and forward with courage.

This again means biblical preaching. The best book on human problems (psychiatry) is the Bible. It offers endless texts dealing with life's situations. Here are a few:

Running away from a difficult task (Jonah)

Facing an undermining enemy (Mordecai)

Pitying yourself (Elijah under the juniper tree)

Missing the Easter joy (Thomas)

Facing compromise with courage (Elijah at Mount Carmel)

Listening to lies and taking the consequence (the young prophet, 1 Kings 13)

Sharing our blessings (the four lepers at Samaria's gate, 2 Kings 7)

Singing where you are (Paul and Silas in the Philipian jail)

The parables of Jesus

In all this preaching the personality of the preacher plays an important part. He is to be sympathetic and understanding. He personalizes his audience. To do so he must know his people; still more, he must love them. He must move among them. He must know where they live and how they live. He dare not depersonalize them. Only if the minister knows what troubles his people have can he effectively offer the necessary encouragement and make the proper application of Scripture to the needs of their lives.

The very fact that Christ instituted the personal ministry indicates that personality plays an important role in the framework of gospel preaching. Paul says: "I am made all things to all men, that I might by all means save some." (1 Corinthians 9:22) "Who is weak and I am not weak? Who is offended, and I burn not?" (2 Corinthians 11:29) Revised Standard Version: "Who is made to fall, and I am not indignant?"

Like Paul, every Christian preacher knows and believes that this gospel which urges us to proclaim the message of glad news lifts man into a newness of life which changes his whole outlook and gives him a new purpose in living. People are sent back into their homes and into a nerve-racking week with new

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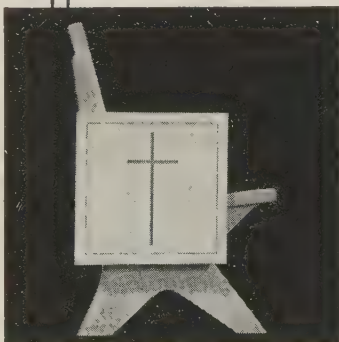
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joy in their hearts. They can say with conviction: "I believe that Jesus Christ, true God yet also true Man, has redeemed me on Calvary's cross, that I might be his own and live under him in his church and in his grace which brings peace to the heart through the receiving of the forgiveness of all my

sin and the hope of life beyond with an everlasting glory in his presence."

So once more: Preach the gospel in all its fullness as a message of great joy, Sunday after Sunday and every day during the week as you move among the people of your community.

(end)



Priming the Preacher's Pump

One of my favorite cartoonists is that artist of the bizarre situation, Charles Addams. In a recent number of *The New Yorker*, Mr. Addams shows a startled householder looking out the window at a birds' feeding station attached to the window sill. The man's wife, absorbed in the newspaper (a change from the usual reader at breakfast time), says to her spouse, "What's so amazing about a cardinal in the bird feeder?" But the astonished husband is looking at a miniature prelate of the Roman church, biretta and all, standing with folded hands on the floor of the bird feeder, watched by a bird of almost the same size. In the zany cartoon it is a real cardinal, a prince of the church, who is visible. This is by way of saying that in the current presidential campaigns the Roman church is a real issue, and it is not, to use our American saying, "something for the birds." The voters are to take seriously the separation of church and state.

In a recent issue of *Look* magazine Bishop Bromley Oxnam and Dr. Eugene Carson Blake have one of the clearest, most candid analyses of the issues before us which I have read. Bishop James Pike of the Protestant Episcopal Church has a book just off the press as I write, which I have not read. If Protestants will read such discussions and think through the issue, they will be saved from bigotry (that loaded and much too easily bandied word) on one hand and sentimental nonsense on the other. We must be grateful to God for the large number of our separated brethren of Rome who are truly "in Christ." We should be thankful also for the increasing "conversations" proceeding between Roman Catholic and Protestant theologians and churchmen generally. Nevertheless we should be informed as to the basic, of-

ficial, and unchanged policy of the Roman hierarchy on matters relating to the relation between any church and our government. Bishop Pike's book, as I understand it, points out that there are three main positions taken by various groups. One is church over state, the traditional official Roman Catholic position. A second is state over church, exemplified by anti-religious totalitarian governments such as that of the United States of Soviet Russia. Third is the one held by most members of the reformed branches of the holy catholic, or universal, church: God and conscience over both church and state.

This controversial matter is raised because I believe that sometime before November of this year we have a duty to make the positive Protestantism to which we adhere explicit and clear to those who hear us. I believe that this can be done without giving undue offense to our brothers and sisters of the Roman communion. It is possible to speak the truth in love and in such a fashion that hearers will grasp the import of our message without being either embittered or confused. Why should it be branded bigotry if we "beg to differ," and if we make clear why and where we differ from others? Why should it be "politicking" to clarify the issues before us? In any case, I am interested to learn how many of my brothers in the ministry may have done this in relation to the current political contest, and how they have done it. Thank God, the Protestant Church, in any section of it, is not the Republican party or the Democratic party at prayer. Thank God, too, for the saving minority in every state who know that a Christian has a duty to participate in what too often is written off as "the dirty game of politics."

Sermon Seeds

This month's ideas for sermon makers are a commentary on the scriptural

words "I am debtor," not to Greeks and barbarians and Jews save in a figurative or facetious sense. The first sermon outline evidently has a fairly long history. I found it in a privately printed booklet of sermons by Dr. Ralph Walker, sometime minister in the Madison Avenue Baptist Church, New York City. Dr. Walker says the outline is of unknown origin. He himself heard the same statement made by another preacher who used it effectively, Dr. H. Martin. It is on the "nightingale of the Psalms," Psalm 23. Instead of a nightingale, the unknown preacher quoted described the psalm as "a Bible bouquet of sweet peas." A possible clue to the authorship is attributed to a gospel singer and evangelist who said that he, Peter B. Bilhorn, wrote it while on the team of Dwight L. Moody. Here is the outline, each division of which begins with the letter P:

I

A Bible Bouquet of Sweet Peas.

(1) Possession. "The Lord is my shepherd." In each of the six verses of the psalm there are one or more personal pronouns, seventeen in the complete psalm.

(2) Position. "He maketh me to lie down in green pastures." A believer in God's universe knows satisfaction and rest. Recall the titles of best sellers in the early fifties of our century, *Peace of Mind*, *Peace of Soul*, and *Peace of God*.

(3) Pardon. "He restoreth my soul." Restoration means realized forgiveness. A new start, a new life, is possible to the one cleansed, healed, restored to the Father's family.

(4) Progress. "Yea, though I walk through the valley of the shadow of death, . . ." Says our preacher, "The spiritual poet compresses into this verse the great fundamentals: light, life, fellowship, progress. God rewards faithfulness with spiritual development. We are traveling on. We will walk *through* the

*Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.

dark valley. (See Proverbs 12:28.)

(5) Provision. "Thou preparest a table before me in the presence of mine enemies." Enemies may be such foes as fear, anxiety, loneliness, bereavement, materialistic concepts of success, doubt. Strength and encouragement are provided by our bountiful God in the midst of opposition. The manna falls in the desert through which we move.

(6) Prospect is the final blossom in the bouquet. "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever." "Follow" means "pursue." God in Christ is indeed "the Hound of heaven," following with love and mercy. In a life lived in Christ the words of a serial story in a magazine or on television are always true: "To be continued in our next . . ."

II

Our next "seeds" for sermons are suggested by Dr. Thomas J. Gibbs, Jr., pastor of Westchester Christian Church, Los Angeles, California. Dr. Gibbs, an appreciative reader of *Church Management*, gave me permission to pass on these ideas. He tells me that the sermons themselves appeared in abridged form in a publication of his denomination's Department of Evangelism. The series is called "Frontiers of Faith." Here are the titles of the seven sermons (you will note the author's flair for alliteration): The Forsaken Frontier, The Forgotten Frontier, The Fraternal Frontier, The Family Frontier, The Forbidding Frontier, The Fleeting Frontier, The Final Frontier. Let me give a skeleton outline of Dr. Gibbs' first message on The Forsaken Frontier. Text is Revelation 3:8b: "Behold, I have set before you an open door, which no one is able to shut; . . ." After a brief comment on "the most misunderstood book of the Bible," the Revelation, the preacher tells us that the most inviting but most forsaken frontier to cross into newness of life is the frontier of prayer. We do not cross this frontier because we do not know how to pray. Turn, therefore, to the master teacher, our Lord.

(1) "Jesus teaches us that God the Father is the object of our prayers." Focus attention on him.

(2) Jesus teaches us that man is the primary subject of prayer. Three burdens fall upon man as the subject of prayer: (a) incisive honesty (tell God the truth); (b) conscious yielding (Luke 22:42; 23:46); (c) waiting reception (Mark 12:24; Psalm 46:10).

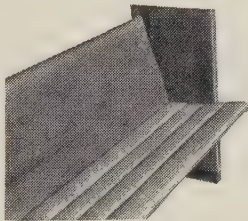
(3) "Jesus teaches us not only to

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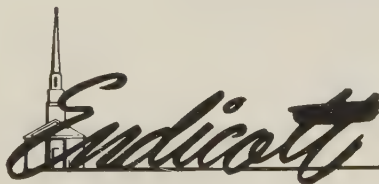


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whom we are to pray and the manner in which we are to pray, but also in his characteristic way he teaches when and where we are to pray." (Luke 18:1; Acts 1:14)

III

Here is a thoughtfully prepared outline on Romans, Chapter 7. It was done by Leslie G. Strathearn, a senior student at Colgate Rochester Divinity School, in

a course I had the privilege of teaching entitled "Creative Preaching." Mr. Strathearn did an expository, exegetical study of this chapter. Introduction: "A letter is the best Bible bookmark to remind us that the Word has our address on it." Paul shares with us the terror and the hope of life at its depth.

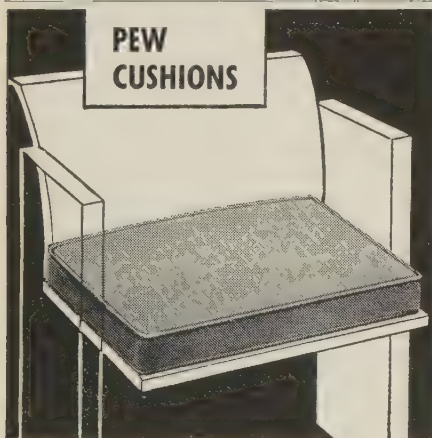
(1) The first thing we encounter in the mind of Paul is his terror at the demand of God. (a) The tremendous



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structure of the law. (b) The indefinite quality of the demand for us. What is the will of God? We are not sure, but we are sure that we should be doing it. (c) The demand has never been just for explicit obedience, but for the love of the law.

(2) The second thing we encounter in Paul's soliloquizing is the despair of man. (a) The law should have been a delight, but it brought him despair. The experiences of the wilderness, the demands of the pilgrim life, the inner conflict between "ought to" and "want to"—all brought despair. We need a Deliverer.

(3) The third item in the mind of Paul is his concern with the Deliverer and the delivered life. He does not speak of complete resolution. (a) The slaves that left Egypt were free—that is, delivered; but they could not for many years realize that freedom. "It took mountains to limber up the stiffened limbs of those who walked Egypt's treadmill. It took the long view in the clear air of the desert to wipe the dust of Egypt's stone pits from their eyes and give them the falcon vision. It took the battle with the beasts of prey to change the timid heart of the slave to the bright courage of the desert warrior." (b) Jesus began his ministry with a period of temptation. "He was never wholly free from it, but he set the lines and boundaries and determined the issues so that he could face down temptation wherever and whenever he met it again." (c) Paul had his time of analysis. "He saw the issues of his heart and gave himself whole-heartedly to the law of love as found in the cross of Christ." Conclusion: "The chapter closes with his brief shout of exaltation that the victory was in sight." Like Moses, he is looking across Jordan to his promised land. "Then he turns again to the battle ground, ready to leap into the fray in the strength of his hope, with the sword of his faith to carry the day. His commitment is made. . . . With this we break into the redeemed, committed life of the eighth chapter."

IV

For the fourth suggestion, here is one from a man who lived fairly long ago, followed by one by a member of this generation of Christ's preachers. First is from an entry in the journal of Henri Frederic Amiel (1821-1881), the Swiss critic whose home was Geneva. His intimate journal is supposed to be his justification of a life of inactivity. From the following description of the Christian

life it would seem that Amiel was dedicated to a life in which the heart would be "at leisure with itself," because "hidden with Christ in God." (Colossians 3:3) Here is material for a six-point sermon. You may find it appealing and wish to "clothe" the skeleton yourself, which makes for strong, original preaching, however much the structure is borrowed from another. Said Amiel in his journal, "Christianity is a life, a higher and supernatural life, mystical in its root and practical in its fruit, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows."

Here is a sermon outline for a strong message based on Isaiah, Chapter 53. It is by Colgate Rochester Divinity School student John F. Glover. His title is "The Point of the Triangles." (It just happens that he was a student in my recent course!)

Introduction: "In the fifty-third chapter of Isaiah a servant is seen. This servant takes upon himself voluntarily the suffering that should have been meted out to his tormentors. So a question is posed in one's mind. Who was this vicarious sufferer? To answer this question let us imagine a triangle, the base of which we will call (1) The Remnant of Israel. Israel was in exile in Babylon, crushed, despised, denied nationhood, afraid, faith shaken. Yet God had chosen Israel for his people. God was loyal, merciful, loving. He would restore Israel. "Israel gained hope for a magnificent future which helped in times of distress, but the Jews refused to consider themselves the scapegoat for the sins of the Gentiles. From this perspective one can see that Christianity cannot be understood without Second Isaiah. The great thought of the atoning effectiveness of suffering and death furnishes us with the interpretation of God's servant:

(2) Jesus. (a) The suffering of Jesus as the Christ, caused by loneliness (53:2), by sin (53:5, 6), by oppression (53:7), by guilt (53:10, 11), even unto death (53:9, 12). (b) The glory of Jesus as the Christ. 1. Through Jesus Christ men saw the love of God and his forgiveness. 2. Jesus Christ now stands unto all men as the way, the truth, and the light. 3. Through him is the deliverance of mankind. At the point of the triangle we can now see the arms of an adjoining triangle spreading upward, and at the top we see

(3) The Church. "(a) It is now the servant of God, fanning out from the

point, Jesus Christ. (b) It is now our task, being part of that Church, to be the light to all the world." Conclusion: "The glorification of Israel or the glorification of Jesus Christ or the Church is not an end in itself, but the means to the end. It is incidental to something far greater, far more wonderful: the conversion of the whole world to the one and only God. The servant's mission is to mediate universal salvation."

You may be interested in Mr. Glover's illustrations: A poem by Robert Louis Stevenson, *Macartney's Illustrations*, page 372; an illustration on suffering in the form of a short story about the Panama Canal in *The Bible Speaks to You*, by Robert McAfee Brown, page 155. For resource material on the chapter and book, he used J. A. Bewer, Oesterley and Robinson, C. H. Dodd, *The Authority of the Bible*; *The People's Bible*, by Joseph Parker; *Interpreter's Bible*; and Robert Pfeiffer's *Introduction to the Old Testament*.

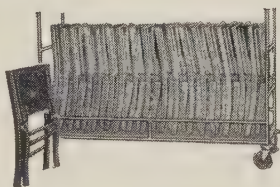
Parson's Book- of-the-Month

Why didn't someone think of it before—the idea of a collection of sermons, one for children and a second for grownups on the same theme? Dr. Arthur W. Mielke, thoughtful and appreciated preacher of Park-Central Presbyterian Church, Syracuse, New York, thought of it and worked conscientiously on it. The result is an uncommonly interesting, relevant, and scripturally cogent volume of sermons entitled *Sermons on Questions Children Ask*. It is published by Thomas Y. Crowell Company and sells for \$3.75.

If you know children and the questions they pose, you will know that many of their questions can be astonishingly theological. Take these which Arthur Mielke selected and answered: "Where has Grandma gone?" (death); "Who were Adam and Eve's parents?" (creation); "Why did God make flies and mosquitoes?" (evil); "Will God forget my mistakes?" (sin and forgiveness); "How can I tell when I am wrong?" (moral choice); "Was Jesus a magician?" (miracles); "What kind of car does God drive?" (nature of God); "Does God make me sick because I was naughty?" (God's way with men); "Does the Holy Ghost go out on Halloween?" (the meaning of the Holy Spirit); "Is there a devil?" (personification of evil); "Will I hit a home run if I pray?" (answer to prayer); "Why did God let them crucify Jesus?" (suf-



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cellent academic preparation (I could be biased in favor of his seminary located in Connecticut!) and a quarter of a century of rich pastoral experience. Moreover, he was not only a boy himself but he remembers it, and his quartette of children keep him in the world where youngsters live. It is refreshing to read sermons of this quality and to find them not only Christian but clear, theologically oriented in a wholesome way, and speaking to our condition. Unlike some other books similarly priced, it is well worth the cost.

(turn to page 46)

Parking Lot Was Tax-Exempt

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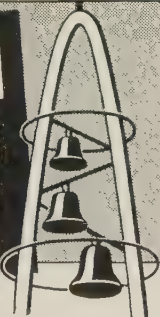
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A church owned a lot adjacent to the church edifice which it used as a parking lot exclusively for people attending religious services, and no income was realized therefrom. As there were insufficient parking places on the streets in the area of the church, and as many church members who lived more than two miles away were forced to park as far as five or six blocks from the church, the parking lot was "necessary for occupancy and enjoyment" of places of worship within the contemplation of a statute exempting from taxation all churches with ground thereto annexed necessary for occupancy and enjoyment of the same, and such parking lot was exempt from taxation. So decided the Pennsylvania Superior Court in the case of Second Church of Christ, Scientist of Philadelphia, 151 Atlantic Reporter 2d 860. However, two of the seven judges of the court dissented, being of the opinion that the parking lot should not be regarded as tax-exempt. Here are some observations from the lengthy majority opinion:

The courts have held that parsonages and janitors' homes are residential places and are not exempt as actual places of worship.

A vacant lot held for the avowed purpose of building a church has been held to be taxable. This is true even though during part of the year the lot had a tent erected on it which was occasionally used for worship.

Church buildings in the process of construction are taxable if no religious services are held in them, and buildings no longer used as a place of worship immediately lose their tax-exempt status.

But "actual places of religious worship" does not relate solely to the sanctuary in which the actual worship takes place. As stated by the late Judge Keller of this court, "The law contemplates no such over-literal construction" (*Cheva Achewa Chesed Anshe Cheval vs. City of Philadelphia*, 1935, 116 Pa. Super

101, 108, 176A, 779, 782). In the *Cheva* case an entire structure was held exempt as a synagogue even though only the first two floors were used for stated religious worship and the third floor was used for the storage of effects belonging to the congregation. The court there pointed out that the heating plant and a room set apart to hold the vestments of the clergy and choir or to store music, books, Bibles, and chairs are included as actual places of worship when connected with the church.

Not only Sunday school rooms but numerous other rooms and structures, including robing rooms, kitchens, dining rooms, nurseries, libraries, offices, and similar parts of church buildings, as well as the sanctuary itself, have been universally exempt from taxation. What is believed to be "necessary for the occupancy and enjoyment" of places "of stated worship" changes, as do the religious services, the structure of the buildings, the customs of the people, and the means of transportation.

In *First Baptist Church of Pittsburgh vs. Pittsburgh*, 1941, 341 Pa. 568, 20A 2d 209, 134 A.L.R. 1169, the question was whether a lot which was two-thirds landscaped, the remainder being used as a parking lot for the use of members attending services in the church, was exempt from taxation. The Supreme Court held that it was not exempt because the primary purposes of the lot were to provide a location for a parish house and a future addition to the church, and to prevent the erection of an apartment house which might have interfered with the light and air of the present church building, purposes which the chancellor found were not necessary for the occupancy and enjoyment of the church. In passing upon this question, the court said, "Since the church could not support its claim that the entire lot was exempt by showing that a portion of the lot was used for parking purposes for the use of its members, it became

"Church Management" legal correspondent, Gulfport, Mississippi.

(turn to page 46)

CARPENTER FOR HIRE

Here are the hands,
the calloused hands,
which make a doorway wide—
wide enough for men of faith to pass
to the kingdom of God inside.

Here are the hands,
the sensitive hands,
expert man's weakness to tell—
preserving the soul for heaven,
saving the sinner from hell!

Here is the mind,
the healing mind,
which dismantles the house of fear—
tearing down the structure of inner doubt,
building for anxiety a bier.

Here is the mind,
the wholesome mind,
which marshals the powers of God—
for combating the forces of evil,
for giving righteousness its place on the sod!

Here is the heart,
the generous heart,
which never can give too much
of God's great love—
to draw men from evil's clutch.

Here is the heart,
the tender heart,
which from a cross of wood
feels the pains of mankind's madness—
yet believes in each man's good!

Here are the hands,
the mind, the heart,
of a Carpenter God gave to begin
the long, slow project of building
life freed from the power of sin!

Paul L. Moore
Sidney, Ohio

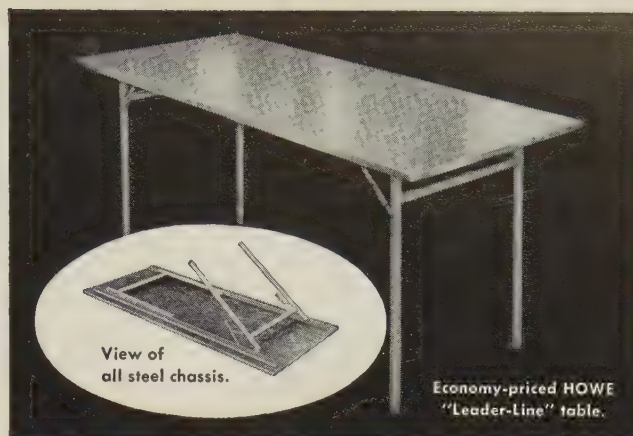
HE MADE THE STARS ALSO

As evening approaches, the stars come out
To scamper and caper and frolic about.
The heavens, their playground; its vastness allures
Some to faraway corners, where darkness obscures.
Some twinkle and sparkle, while others compete
In breath-taking dives, or hurtling skeet.
Some play hide-and-seek in the glittering crowds;
Others go skiing on scurrying clouds.

When playtime is over, wherever they roam,
The tired little stars come trooping home.
Soft moonbeams make music in lullaby rhyme
As He tenderly tucks them in, one at a time.
Not one little star is misplaced in the game,
For He knows them by number, and calls them
by name.*

Christine Stedman
Austin, Texas

*Psalm 147:4.



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- Anodized aluminum flush edge

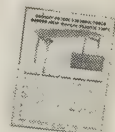
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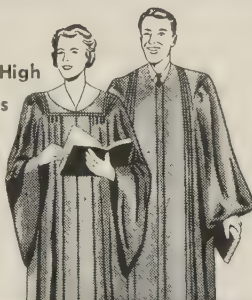
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Ministers' Vacation Exchange

With this issue *Church Management* concludes another year of service to the readers of the magazine. Hundreds of ministers have profited through this department during the twenty years past. Hundreds more will take advantage of it in years ahead. Announcement for the season of 1961 will be made in the February issue for next year. Some early birds will probably get their announcements to us in time for that issue. But the real start will be made in the March issue. It will then continue through the number for June 1961, a period which parallels the months in which it has appeared in 1960.

Connecticut

Cheshire. Methodist. Three-bedroom parsonage in beautiful town 14 miles from New Haven, 2½ hours from New York City, day-trip nearness to New England attractions. Supply pulpit or not, as you prefer. I have a wife and three children. Three previous parsonage exchanges. **George G. Hill, 27 Spring Street, Cheshire, Connecticut.**

Hartford. Baptist. Minister with wife and four children would like to exchange with minister of congenial denomination in Michigan, Canada, or upstate New York for month of August. Honorarium and good eight-room parsonage. **Hal M. Helms, 592 Broadview Terrace, Hartford 10, Connecticut.**

New London. Church of Christ. Minister desires to supply pulpit in or near New York City in return for living quarters and honorarium. Dates flexible. **Robert Y. Johnson, The First Church of Christ, New London, Connecticut.**

Winsted. Congregational. Minister with wife and two older children would like an exchange in New Hampshire or Maine with nearby swimming. Honorarium and good eight-room house. Twenty-six miles north of Hartford, two miles from beautiful Highland Lake. First two or three Sundays in August. **Granville Greenwald, 33 Walnut Street, Winsted, Connecticut.**

Illinois

Walnut. Methodist. Will supply or exchange, preferably in New England or on eastern seaboard, after July 17. **Ernest Cummings, Walnut, Illinois.**

Louisiana

Tangipahoa. Methodist. Will be happy to supply pulpit for use of parsonage for four weeks, July 20 to August 29, in New England, northern United States, or Canada. Wife and two or three children involved. Parsonage exchange may be arranged. Ninety miles from New Orleans and sixty miles from Baton Rouge. **M. Sledge Robertson, Tangipahoa, Louisiana.**

Maryland

Baltimore. Presbyterian. Minister, wife, and two children, ages 17 and 11, desire manse exchange (and possibly pulpit) in August. Manse is located in one of city's nicer residential areas. One hour's drive to Washington, D. C. **Wilbur Siddons, 2905 Harford Road, Baltimore 14, Maryland.**

Snow Hill. Methodist. Rural county seat of 2600 between Chesapeake Bay and the ocean. Good bathing and fishing. One hundred and fifty miles to Baltimore, Philadelphia, Washington, and Tidewater, Virginia. Prefer August or part of July and August. **Harvey B. Flater, Snow Hill, Maryland.**

Michigan

Dearborn. United Church of Christ. Will exchange parsonage and pulpit for month of August. Church pays \$100 honorarium. New four-bedroom parsonage in suburban area near Greenfield Village and Ford Museum. Lake swimming and fishing. Prefer New England, Florida, or California. **P. J. Anstedt, 6162 Charlesworth Road, Dearborn, Michigan.**

Upper Peninsula. Methodist. Will grant the use of parsonage for August and first Sunday in September to any minister who will fill the pulpit for two services each week. Situated in heart of northern water wonderland and Porcupine Mountains. **A. A. Carmitchel, Box 158, White Pine, Michigan.**

Minnesota

Minneapolis. Methodist. Minister of administration for six years at Hennepin Avenue Methodist Church; congregation of 4200. Will supply pulpit during month of August for use of parsonage and modest honorarium, preferably in California or southern California. Three children, 13, 10, 7. Have had previous experience with summer supply work. References. Exchange of parsonages arranged if interested. **J. Carlton Forshee, 421 Groveland Avenue, Minneapolis 3, Minnesota.**

St. James. Methodist. Minister with wife and three small children under three years old will exchange for two or three Sundays in July or August. Twenty-five-dollar honorarium a Sunday. New parsonage. Two churches; identical services. Near several lakes. **Willard V. Bell, 100 Seventh Avenue South, St. James, Minnesota.**

St. Paul. Methodist Exchange. New parsonage and pulpit. One service. From July 1 to July 27, with minister in commuting distance to New Haven, Connecticut. Three-bedroom parsonage; automatic washer and dryer. Near swimming, fishing, Minneapolis Aquatennial, and educational opportunities. **H. L. Boche, 21 East Wheelock Parkway, St. Paul 17, Minnesota.**

Missouri

Wellington. Evangelical and Reformed. Will exchange pulpit and parsonage with any congenial denomination for two or three weeks in July or August. Prefer New England states but will consider others. Honorarium offered. Beautiful parsonage and grounds; thirty-five miles from Kansas City; historical interests and lakes. Have had three previous exchanges. **Lawrence Ahrens, Wellington, Missouri.**

Ohio

Archbold. Evangelical and Reformed. Will supply in any denomination for honorarium during vacation or any other time. **A. C. Fischer, 401 Pleasant Street, Archbold, Ohio, Telephone 4947.**

Pennsylvania

Moosic. Presbyterian. Will exchange manse and pulpit during August or part of July and August. Ten o'clock service; honorarium. Gateway to the Poconos. Fishing, swimming. Excellent roads to New York, Philadelphia, Harrisburg, etc. Church of 450 members. Happy previous exchanges. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

Texas

Woodville. Disciples of Christ. Will exchange parsonage and pulpit with minister of congenial denomination for two weeks during July or August. One morning service each Sunday. Large seven-room parsonage in wooded area near fishing lakes. Wife and three daughters, 22, 18, 12, in family. Small congregation in town of 5,000. **Charles M. Grow, Box 537, Woodville, Texas.**

British Columbia

North Vancouver. United Church of Canada. Will exchange pulpits and manses with minister in California coastal area for last Sunday in July and first two in August. Fully modern three-bedroom manse. Two children, 14 and 18. One morning service; 900 members. Honorarium. Beautiful coastal and mountain holiday area. **E. Rands, 419 East 11th Street, North Vancouver, British Columbia, Canada.**

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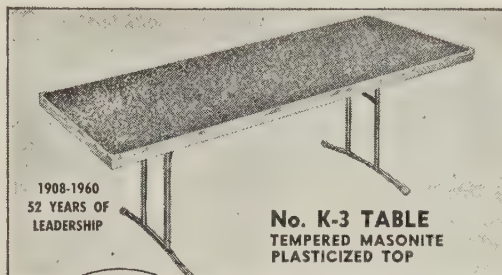
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Vancouver. Baptist. Will exchange comfortable one-bedroom apartment and pulpit (11 a.m. service only) for July. An opportunity to enjoy alluring British Columbia. **Charles G. Stone, #34, 1585 West Fifteenth Avenue, Vancouver 9, British Columbia, Canada.**

Nova Scotia

Newport. United Church. Minister with wife and two children would like an exchange for four weeks in July with any minister of an evangelical church in the area approximately between Albany and Detroit. Forty miles from Halifax, central in the Maritimes, near many historical sites. Large eight-room house with all modern conveniences in picturesque village on paved roads. **Percy W. Page, The United Church of Canada, Newport, Nova Scotia, Canada.**

Weymouth. United Church of Canada. Wanted: Supply for July or August in exchange for free use of lovely parsonage. Near beautiful beaches; lots of sailing and fishing; friendly people. If interested, please contact **Ralph J. Knock, United Church of Canada, Weymouth, Nova Scotia, Canada.**

Ontario

Collingwood. United Church of Canada. Minister of a 900-member church is willing to preach Sunday services in a church in the eastern states during the month of July in exchange for use of the manse by himself, his wife, and two small children. **M. B. Masecar, 240 Maple Street, Collingwood, Ontario, Canada.**

Geraldton. Presbyterian. Minister with wife and one daughter would like exchange with minister of any congenial denomination for last three Sundays in August. Interesting mining, lumbering, and recreational community in northern Ontario. Modern house. Honorarium. **W. B. Macodrum, Box 376, Geraldton, Ontario, Canada.**

London. United Church of Canada. Will exchange with minister anywhere in the United States for the month of August. One service, 500 members. Comfortable parsonage. In heart of southern Ontario, near lakes and summer resorts, midway between Detroit and Niagara Falls. Honorarium. **M. G. Cook, 178 East Street, London, Ontario.**

North Bay. United Church of Canada. Graduate of Union Theological Seminary, New York, 1931, wishes supply work near Massanetta Springs (Virginia), or in Maryland, Delaware, or West Virginia. **Robert V. Wilson, 44 Wallace Avenue, North Bay, Ontario, Canada.**

PARKING LOT WAS TAX-EXEMPT

(continued from page 42)

necessary for the church to show that the remaining portion of the land . . . was reasonably necessary for the occupancy and enjoyment of the church building." Are parking lots "necessary

for the occupancy and enjoyment" of these places of stated worship? We think they are. "Necessary" does not impart an *absolute* necessity, but rather a *reasonable* necessity, convenient and useful to the purpose.

Parking lots are often necessary to the very existence of churches. Harold E. Wagoner, former president of the Church Architectural Guild of America, who is admitted by appellees to be an expert on church architecture, testified in this case that he had presided "over the demise of some congregations . . . without sufficient parking," and that such churches "find themselves almost in the position of a body without the proper amount of blood." He stated that he "would not recommend that a church build on a piece of property unless it had adequate parking. The mere idea of building would be *abandon* until a site with proper parking could be obtained."

Everyone recognizes that public transportation facilities are becoming less and less available, that private automobiles for church transportation are being used more and more, and that parking space on the streets in the vicinity of churches during services is available to very few people. Today a place to put the family automobile is as indispensable as a place to put the overcoat and umbrella. If the church cloakroom should be exempt, so should the church parking lot.

Church parking lots are necessary not only for the welfare of the congregations but for the welfare of the community. As suggested above, many municipalities consider a parking lot so necessary to the existence of a church that their zoning ordinances prohibit the erection of a religious edifice without adequate provision by the church for off-street parking.

We are of the opinion that "actual places of religious worship" as contained in the Constitution does not contemplate such "over-literal construction" as to prevent the General Assembly from including as tax-exempt property the ground annexed to places of stated worship and necessary for the occupancy and enjoyment of the same.

Furthermore we think, at least under the circumstances of these cases, that a parking lot of reasonable size adjacent to a church building is "necessary for the occupancy and enjoyment" of a regular place of stated worship.

(end)

PRIMING THE PREACHER'S PUMP (continued from page 41)

Notable Quotes

(Note from the "pulpit primer": At the moment of writing I am about to take off on what, God willing, should prove the marvelous equivalent of a shortened sabbatical leave. Therefore my quotes will be fewer than usual. My next sheaf of seeds (can there be a sheaf without some seeds?) may be mailed from near Israel.)

We can be quite sure that some of God's creatures are an annoyance to other creatures God has made, at one time or another. I can imagine that children are an annoyance to fish when they try to catch them, and that cats are not very happy when little children pull their tails. What we need to see is that God's plan for the whole world and every creature in it is good, as the Bible says: "And God saw everything that he had made, and behold, it was very good."—Arthur W. Mielke, *Sermons on Questions Children Ask*, page 34.

It is encouraging that many wise and finely disciplined minds are today giving deep-searching, heartening answers to the ultimate questions of our existence. It is even more encouraging that so great a company of people, in all walks of life, are with real earnestness asking the ultimate questions. Where such questions are asked, there, even above the clamor of dissident voices, the answer of God himself may be heard. Where God himself is heard and obeyed, there are love, joy, and peace, even while the quest for more understanding continues.—L. Harold De Wolf, *Present Trends in Christian Thought*, pages, 127, 128—one of five new Reflection Books, each selling for fifty cents, published by Association Press, March 1960.

Jest for the Parson

Because I love the members of my own denominational family, I enjoy loving "cracks" at them and us. Do you know this one, which can be documented?

At an interdenominational meeting in London, a moderator of a General Assembly began his speech by saying, "I am only a humble Presbyterian." He was followed by the fiercely frank Dr. Joseph Parker, Congregationalist and proud of it. Dr. Parker began, "When I heard our brother describe himself as a humble Presbyterian, I said with Moses before the burning bush, 'I will turn aside and see this great sight!'"

(end)

Integrating Period Architectures

Church: Saint Mark's Episcopal, Glen Ellyn, Illinois

Minister: Dean Gowan C. Williams

Architect: Gerald E. Perkins, of Perkins, Norris & Mulloy, Glen Ellyn, Illinois

Must an addition to an earlier structure simulate the original style of construction and use the same materials? During the past years there has been much resistance to the adding of brick-faced walls adjacent to stone. Just how far should an architect go to meet criticism on this score? This was a problem which the architect faced in planning the new social-educational unit for Saint Mark's Episcopal Church of Glen Ellyn, Illinois.

In this case the existing structures were a large Gothic, imposing, and formal type of church construction to which had been added a low, "houcelike" building called the Guild Hall. Except for gables in the roof, it would be hard to imagine two styles which would clash more than these. What the church lacked for its program was a hall for large assemblies, educational rooms, and office space. The task handed the architects was that of integrating this new unit in such a way and by such a design that there would be harmony in the three units brought together.

The basic philosophy of this integration was that the building should present at least an image of the Gothic. Indiana limestone was used, but there was a variation in the face stones. The new unit consists of a two-floor structure, joined to the others to produce this effect.

It offers five thousand square feet on two floors and cost \$55,000. The lower floor has a large community room which is used for social activities. It also has the kitchen, an office equipment room, lavatories, a cloak-room, and storage space. The second floor is known as the educational unit, but like the first floor area, it provides for accordion partitions to get the smaller rooms which are desired. A special feature of these partitions, installed by Holcomb and Hoke, is that they pivot against the wall to give the greatest amount of open space when the large hall is desired.

Pictures show the exterior of the joined units and the first floor hall.

Church Management: June 1960

Stained Glass Craftsmen



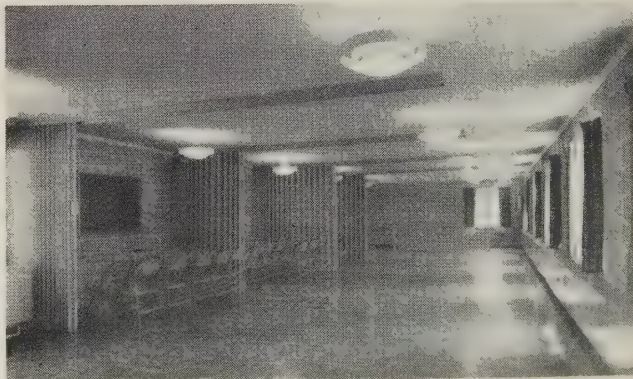
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Wants a Paying Job

Wilma Garten*

“Ministers’ wives are people, just like us,” commented a member of our local church board. “If my wife wants to teach school for a few years to help our children through college, no one stops her. Why should we allow our pastor’s wife to do less for her children?”

The question, Is it all right for our minister’s wife to work? is sometimes discussed in pastoral committee meetings. More often it is a topic of conversation among parish members. All of the usual arguments about working wives are tossed around. Then comes the knockout. Someone solemnly states, “It may hold back her husband in his profession.”

My present mental turmoil is focused on that “holding back my husband” point. The arguments dealing with inadequate housekeeping, neglecting the children, and lack of time for parish work are all conquered. Our children are in secondary school and college. I can perform my home and church responsibilities evenings and weekends. My husband approves. And I have a good job offer!

Does a working wife hold back a minister husband in his chosen calling? Somehow I cannot answer “Yes” or “No” here.

I can think of instances on either side of this debate. Take Sarah. She taught school before she married parson Jim. They live in a remote community. Good teachers are needed. Last year the school superintendent, a member of their church, called on Sarah to substitute once in a while. She loved doing it, and she helped finance a summer vacation for the family. While doing these short stints of teaching, Sarah became better acquainted with children, parents, and teachers outside her own church. Some children who were not in Sunday school started coming to hers. This started a chain of helpful influence which was continued by her husband and her

church.

Last year I would have voted “Yes” for Sarah to work. This year it is different. The school board pressured her into signing a full-time contract. The hours fitted into her own children’s hours away from home. Concessions were made freeing her from out-of-school-hours duties. The church board sanctioned the plan.

Soon Sarah ran into some of the usual problems of an employed mother. A kindly neighbor cared for her sick youngster; breakfast dishes waited to be washed; a pressured feeling took frequent possession. More significant was her changed attitude toward her church and toward her husband’s work. A year ago Sarah sparkled as a friendly hostess at the family night church suppers. Now she is a harried-looking mother who comes late and leaves early. She lacks her former buoyant vitality. She no longer looks up the newcomers or has leisurely chats with the diffident. I suspect that her ear is not as ready to listen to Jim’s plans and problems. Some thoughtful members of the parish complain that his ministry does not have the out-reach that it did while Sarah was at home to stand back of him.

When I can dismiss Sarah’s dilemma from my mind, I picture other friends who are successfully combining careers as ministers’ wives and employed women. Watching them, I see that without exception they have good health, understanding husbands, and ability to keep their perspective. Their husband’s ministry holds first place in their own life. Could I manage that delicate relationship?

The poor judgment of my friend Nancy, while it irks me, does not deter me from considering an outside job. Nancy, whose husband is not long out of seminary, is rebelling against parsonage life by holding down an office job. She worships her nine-to-five schedule to the demoralization of her husband’s more elastic time budget. He is

the one who must make adjustments for housework and child care. When she rushes off to work looking trim and attractive, she leaves her husband feeding preschoolers. She doesn’t prove anything to me except that she needs to grow up in her understanding of parsonage homemaking.

My attitude toward my husband’s work influences my own success or failure as a pastor’s wife even when I am not a wage earner. Let me take inventory of my own husband-home-church relationship in my volunteer church work. Do I, because my husband is a minister, make demands on his work time? Do I ask more of him to further my own church interest than a layman’s wife would ask of her husband?

A musical friend likens the work of a minister to the music of a symphony orchestra. The indefinable overtones of an orchestra give the beauty we look for. The minister who is held back by too many home chores may never develop the overtones in his work. An unemployed wife who imposes on her husband’s time may hush these needed overtones. While he taxis her to ladies’ meetings, repairs the washer, or tends the baby, his work suffers. She holds him back as surely as many an employed wife.

If only I had talent like Myra! She is a music major, with training in organ and voice. At weddings and funerals her talents are employed, for an honorarium. Her training benefits her husband in the planning and leading of services of worship. Her practice hours are adjustable; her pay is good.

Even Beatrice, a registered nurse who married a minister, seems to make her remunerative talents an asset. This contrasts to what a member of another parish calls “our pastor’s wife’s contribution to his burdensome home life.” Beatrice refuses regular nursing jobs but stands ready to “special” in emergencies. Watching her in her home or with church friends, I know that she has

*Pen name of the wife of a Methodist minister.

achieved a balanced budget of time and interest.

Every minister's wife needs an opportunity for some self-expression in either a voluntary or a paid activity. The fortunate one can honestly say, "My husband's work and interests come first in my life." She may be able to hold down an outside job.

Where does that leave me? Am I big enough? What shall I decide?

(end)

A PARAPHRASE OF I CORINTHIANS 13

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

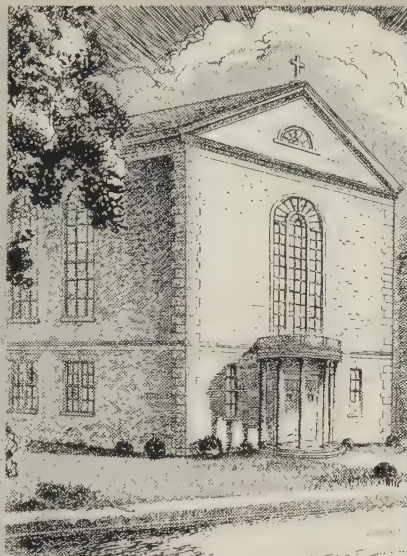
Though I have foresight to locate the fountains of riches, and power to preempt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness; but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love, these three; and the greatest of these is love.

—Walter Rauschenbusch



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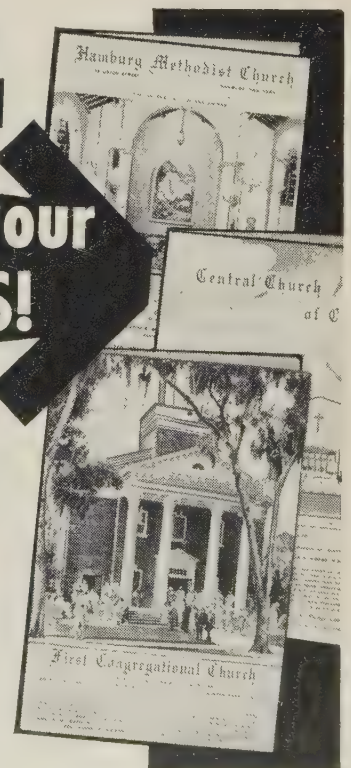
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THE INGRATE

He took his blessings as his
rightful due,
As though he were the maker of
them all;
He would be captain, let others
be the crew,
Was he not their born leader,
straight and tall?
Spring bloomed for him, and
likewise fruitfall Fall
Brought him her treasures with
an open hand,
A hand he grasped, and grasp-
ing, built a wall
Between himself and many in
the land
Who could not earn as much as
he, or look so grand.

He did not care about the
people's woes,
Their sufferings were nothing
much to him;
The food he ate, his house, his
very clothes
Came of their labors, but his
eyes were dim
To all such fancies, and his face
turned grim
When anyone suggested that he
owed
Society a debt that he could trim
By getting underneath the civic
load
And helping others down the
long and dusty road.

He sat at table with the choicest
food,
Yet no one at his table dared say
grace;
It did not dawn on him that
prayer was good,
Or that his heart's ingratitude
was base.
And so he lived his days and ran
his race,
Ungrateful to his God, to neigh-
bors cold,
Sufficient to himself in any case,
Until, too late, he found that he
was old
And had made enemies instead
of friends with gold.

Charles H. Voss
Lakeland, Florida

We Solved

The Sandbox Problem

James C. Leeper, Jr.*

Several years ago our church felt the need of maintaining a nursery for the care of small children during the hour of Sunday morning worship. The room which seemed best for the purpose was small, so it was difficult to arrange for organized activity. In this situation the sandbox was a very real help, for children of all ages could use it and play in it according to their abilities and interests.

Yet the sandbox was not without its problems. The nursery had a rug on the floor, but the sand was too much for it and the rug was removed. We weren't too disturbed, for we had a varnished wood floor in good condition. This wasn't for long, however, for under many little feet the sand which was thrown or spilled on the floor proved to be a very efficient abrasive. The varnish disappeared and the wood became rough.

We continued to need the sandbox, so we tried to solve the problem with a new floor—this time one of asphalt tile, which is sturdy and readily cleaned and waxed. Far from being the solution, it merely dramatized the problem, for the tile was subject to the same abrasive action and its smooth surface was soon worn off, as were subsequent coats of wax.

While I haven't mentioned the problem of dirt, we surely had it. The best white sand we were able to obtain had a fine, gritty powder in it. This was bad when the sand was new and got worse as time and use dirtied it. Not only the sand table but the other tables in the nursery and the toys and the floor and the children seemed to share the dirt.

Some parents refused to bring their children because the nursery wasn't clean enough. We would prod the sexton about this, but under the circumstances all cleaning had only a temporary value.

Finally we had an idea. One summer the legs on the sand table needed to be fixed. The sexton and I entered into a private conspiracy to remove the table for repairs and not put it back until or unless we had to. The table was removed and the nursery cleaned and waxed. Our hope was that the nursery leaders would find better ways of keeping their charges busy and happy.

The problems resulting from the lack of a sand table were even worse than those of having one, so in response to pressure from parents, children, and nursery leaders, the sand returned—and, of course, our old problems of dirt and grit as well as sandy eyes, mouths, and scalps.

We realized that our whole approach was wrong, but we just didn't see any good alternative to the sandbox. If only we could find a sand which would have advantages without disadvantages.

A solution began to suggest itself. I remembered going through a manufacturing plant several years before, where forms were made out of polyethylene plastic. I recalled that at the beginning of the process the plain plastic was in small pieces. Could this plastic be used as sand? A telephone call to one of the executives of the company brought the report that the cost was quite high and that the pieces of plastic seemed too large for our purpose. But our need was so urgent that we asked for a sample. The pieces were smaller than I had expected, approximately one-eighth inch square. When I saw it, I felt that our

*Minister, First Presbyterian Church,
Johnson City, New York.

problem was solved; and after I saw my daughter's reaction to the new material, I knew it was! So although it was expensive, we got a fifty-pound bag and put it in the sandbox, once again having cleaned the nursery and waxed the floor.

The new "plastic sand" was an immediate hit! It had all the play of dry sand; it was light, clean, nonporous; it was not gritty and had no sharp edges. Its larger size and lighter weight meant that we no longer had sand in eyes, scalps, or mouths. And when it was spilled on the floor, it had no abrasive effect. We now got six months of excellent service from a good waxing which previously would not have lasted three weeks.

The one drawback to the new sand was its cost. A fifty-pound bag, which is enough to fill a good-sized sandbox, costs around twenty dollars. This led us (being "Scotch" Presbyterians) to the discovery of another of its fine qualities—it can be washed! When the sexton cleans the nursery he sweeps the plastic sand from the floor and puts it in a container. Every few weeks we wash this and use it again.

It is a year and a half since we discovered plastic sand. We continue to use the sandbox with all of its wonderful self-play advantages. But the problems? They are gone!**

****Further information regarding this product will be furnished by Church Management upon request.**
(end)

THE GLOW

When the glow is gone, the shadows are sovereign and all the roads of it are lonely. The glow is, I say, what you please; it is always something to touch and transform a task, a relationship, or an experience. It is the eagerness with which youth approaches the untested, a quality of hope to invest untraveled roads with allure and build castles of dreams beyond uncrossed horizons. It is the spirit in which we approach the consummation of some long held purpose, the light on the course our craft take as they sail into unvoyaged seas. It is the overtone of all great music, the spirit's response to the Eroica Symphony. The bride carries it across the threshold of her new home. It is what love gives to any relationship. It is tranquil happiness in assured well-being. It is ardent happiness in some unusual felicity.

—Gaius Glenn Atkins



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Rand McNally says the great American desert is out somewhere west of the Rocky Mountains, but he is wrong; the great American desert is under the hat of the average man. That is where we have the undiscovered country. It isn't out yonder; it is up here. There is where we have the waste motion of the world, gentlemen; there is where you have the waste motion in your organization, not in the wheel and different units that go to make up the whole of your fine product. But I say the waste motion is the loss in the intellectual operation of your men in relation to the customer. Yes, we have made a great mechanical progress, a fine mechanical progress, but we haven't made so much intellectual progress, we are just beginning. When we want to know something for certain we have to go back two thousand years and look it up in the source books. We have certain source books and certain source minds. If it is something about philosophy, we go to Aristotle and Plato and Socrates; and if we want to know something about religion, we go to the Bible. Those are our source books.

—Harry Collins Spillman

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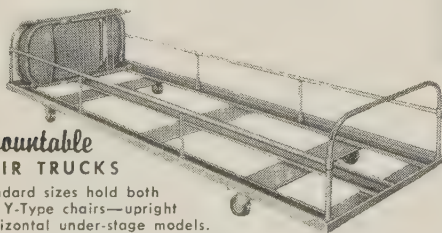
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From an Editorial in *Church Management*,
June 1935

The redistribution of wealth may be the great economic problem of the world, but there can be no doubt that the redistribution of energy is the vital problem of local church administration. Churches fail to function, not because of lack of available energy, but because the work is poorly divided. There are some people—those good souls who feel that it is the Lord's work—who are burdened with the details of church work while others, without definite employment, are suffering from lack of exercise.

I sometimes wonder if church leaders know just how serious this situation is becoming. In some churches which I have visited it has brought about an open rebellion. Two church officers recently voted for some new plans which the minister proposed, with the provision that "it places no additional responsibility on us." That was in a small church where the work was concentrated on a few. But a few days later, visiting a church of two thousand members, I heard the same complaint. "This thing is getting so bad," advised one man, "that if it continues I shall have to give up my law practice to attend to church duties."

In every church there is a small group of very loyal people who assume great burdens. They are sometimes referred to as "the inner circle." This inner circle has been growing smaller, in proportion to the membership, year after year. It cannot go on much longer without causing a serious breakdown. Someway, somehow, we must discover the method of changing the movement. This inner circle must be expanded, not contracted.

THE JOYS AND TROUBLES OF THE PREACHER

I am in love with my job. I would not be anything but a minister. Have I had troubles? Of course. But why talk about commonplaces? I have been through ten surgical operations at one time or another, five of them serious. But I still reckon time *anno domini* and not *anno operationis*. My wife and I have often said that we have lived always within ten dollars of bankruptcy, and much of the time on the wrong side. But we have never missed a meal or had a note protested. Our four children are all educated or in that process. God only knows how it was done. The next ten years? or twenty? or whatever awaits me? Excuse me. There goes the telephone.

—Henry H. Barstow

FAITH

A Paraphrase of Hebrews 11

By faith Columbus set out in an open boat to go around the unknown world.

By faith the Pilgrim fathers left their homes and landed on the stern and rock-bound coast of New England. They sought liberty to worship God and became our spiritual forefathers.

By faith Washington took up arms against an empire whose morning drum-beats encircled the world.

By faith Jefferson bought the land wherein millions now live, although people laughed at him for acquiring useless and inaccessible territory.

By faith our fathers crossed the prairies as of old their fathers crossed the sea, to make the West as the East, the homestead of the free.

By faith a band of American missionaries went to the cannibal islands and gave us Hawaii.

And what shall I say of those who, by faith, removed mountains and bridged rivers; who brought waters to a thirsty land and made the desert rejoice and blossom as the rose; who gave sight to the blind, cleansed the lepers, and caused the lame to walk; who went over the sea to share the perils of oppressed peoples; who suffered torment and death from fire and smoke; who took food to the starving in strange lands; and those who went down to the sea in ships and up into the air like eagles?

—Edwin E. Slosson

NEW VISION NEEDED

The problem of the churches is primarily the problem of whether the morale of their members can be renewed and heightened sufficiently to compel them first to understand and then to accept for themselves the unedited teaching of Jesus Christ, and later to lay it without compromise upon the conscience of their Christian church, insisting that its corporate values and judgments should be such as would do no violence to the Father-God of Jesus Christ's revealing. It is no new definition of religion that is needed, but a new realization of it. A new vision of Christianity is infinitely more important than any concrete business operation on the part of ecclesiastical reformers.

—H. R. L. Sheppard

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Doodling as Jesus Doodled

Fred Smith*

The day on which I discovered the essay "Doodles in a Dictionary" by Aldous Huxley was a day of joy for me. At last I had found a man who saw that doodling could be other than a time-filling exercise having no definite, much less a divine, purpose. Here in the essay was proof that doodling could be the activity of a man (in this case a boy of sixteen) who had swung into the high-road leading to high art.

To the average person doodling is an activity of little or no account. All of us have noticed some doodler, perhaps at a banquet, working away at his doodling like women at their tatting while listening more or less to a speaker. Many have thought of these activities as manifestations of bad manners. Even my so-called complete, comprehensive dictionary misses the opportunity to define in all its fullness the possible high meaning of this word. It does take notice of the word to the extent of saying that for the people of Scotland it means one who sounds off on a bagpipe, adding the one word "drone." A further definition says that a doodle is "a simple, idle fellow."

Fortunately for the high theme I have in mind, the word has been given a better meaning than those just mentioned, a meaning to which I would direct the attention of Bible dictionary makers in general and to expositors of the Gospel according to St. John. I refer to the clarifying definition given by Aldous Huxley, in which is to be found a revealing phase of Jesus' activity that, so far as I know, has been overlooked by religious writers. To this I will return later.

We owe a debt to Huxley in this regard. He tells the story of how his book seller gave him an excited invitation to come and inspect an unusual book he had discovered. Huxley hurried over to the bookstore to find, with a keen sense of disappointment, that the book seller wished him to look into a small copy of a Latin dictionary. However, his disappointment soon changed to delight. He tells with rare enthusiasm that on open-

ing the book he found that some one had doodled on the almost blank title page. There he saw "an exquisite pen-and-ink drawing of three horses in tandem straining on the braces of a heavy wheeled cart." Paging further into the book, his delight increased as he came upon doodle after doodle done by one who was evidently a budding artist. The signature in the book proved it, for the doodler was none other than Henri de Toulouse-Lautrec.

Huxley then goes on to dilate about "the furtive doodlings" of a sixteen-year-old lad who, bored with "the learned foolery of grammar and versification," found the going hard and so gave easement to his soul by doodling on the quiet, and in so doing laid the foundation of a future greatness in the realm of art. Thus Huxley pictures doodling as a rewarding and worthwhile activity.

The foregoing is but preliminary to a further illustration of doodling as a fine art to which I wish to draw your attention, for this expression of the high art of doodling is furnished by none other than Jesus himself. Turn to the Gospel of St. John, Chapter 8, verses 1-11, for proof of this, and you will find recorded there the account of one of the most significant episodes in the life of Jesus. I am aware that some eminent scholars question the actuality of this episode. Personally, I do not, a conclusion reached after much study; but for the purpose of this article we grant the fact of the episode and go on to study the force of it.

As you know, the story has to do with "a woman taken in adultery" who was brought to Jesus by a group of scribes and Pharisees who considered themselves one hundred percent simon-pure and wished to prove that Jesus was of a much lower percentage than that. The stage was all set for a dramatic episode. Jesus knew it, and with his sense of the dramatic as well as the divine, he carried through the drama to a final and finer end than the stagers of it had counted on. Notice the technique of the Master.

*Congregational minister living at Laguna Beach, California.

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Act. I. The prosecution sets the stage. They want not so much to condemn the woman as to crush Jesus. And what does Jesus do? Just this: He begins to doodle. Now comes Act II. The prosecution insists on talking. Jesus straightens up and gives them one eloquent order: "He that is without sin among you, let him first cast a stone at her." Then, conclusion of Act II, he bends down and resumes his doodling. After a pause for station identification (not in the manner of the modern TV announcer) Jesus again straightens up. Act III. Lo, the stage is empty save for the woman and the Master. The Lord of all good life questions the woman (today we would say he quizzed her). "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." So ends the biblical narrative. But I think there is a final chapter, which makes Act IV; namely, that as the woman goes her way off the stage Jesus swiftly draws his foot over the sands on which he has doodled, and the doodling is obliterated forever. The doodling has served its high and divine purpose. Sufficient unto the day is the doodling thereof.

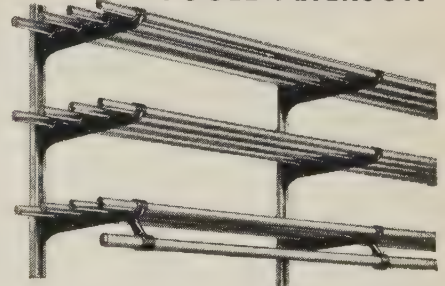
For many in our day doodling is counted but a casual pastime. A doily or a table cover gives them a chance to exercise their super-abundant activity and relieve the boredom caused, let us say, by a platitudinizing speaker. Or it may be like the doodling of an ever-active friend of mine who has to be forever doing something. When he is not doing something for somebody, he has to be doodling something; but when it is done and the occasion for it has passed, he leaves it as rubbish, since he thinks more of his doings than his doodlings! They have filled a casual moment.

Not so was it with Jesus and his doodling. His doodling was not the result of boredom, nor the activity of a casual moment. It was done with a triple divine purpose in mind. It enabled him to siphon off his indignation at the scribes and Pharisees. Secondly, it enabled these sinners to foot it gently into outer space. Thirdly, it enabled a condemned woman to take her chance at real life. Over all the episode the technique of Jesus created a divine aura, an aura which survives to this day because Jesus made doodling the servant of the divine.

(end)

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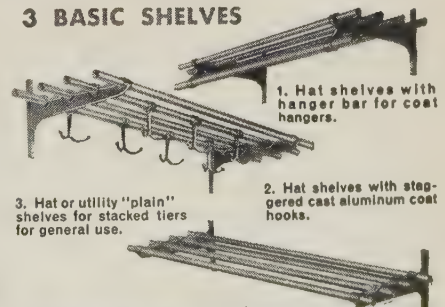
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NEW BOOKS

THE BIBLE

THE AMPLIFIED NEW TESTAMENT. Frances E. Siewert, research secretary, and others. Zondervan Publishing House. 989 pages plus bibliography. Regular cloth edition, \$3.95; deluxe edition (maroon or white), \$6.95; genuine leather edition (black or red), \$9.95.

My introduction to this Bible translation came through Dr. MacLennan's column in the pages of this magazine. I found him quoting from *The Amplified New Testament* time and time again in his expositions. His enthusiasm for the book led me to secure a copy for myself. It is a unique and valuable translation. Yes, it is a translation, using early texts as a basis. But the editors have taken the liberty of adding words which give interpretations to the original text when such additions really keep the true meaning of the words at the time the books were written.

Additions and interpolations in these pages carry symbols which tell why the changes have been made. For instance, the use of parentheses () signifies additional phases of meaning which were included in the Greek text; brackets [] contain words or comments not in the original text but justified by the meaning of the Greek words or phrase; italics indicate familiar words and phrases found in the King James Version but generally omitted now because they are not supported by recent scholarship; *and*, *or*, and other connectives indicate that the word is not in the Greek text but is within the meaning of the text. Sources of authority are given at the bottom of the pages.

Here is one verse which contains some of the symbols and also shows the capitalization of the first letter of the pronoun relating to Jesus, which is not usual in most English versions of the Bible. The verse is John 20:31.

But these are written (recorded) in order that you may believe that Jesus is the Christ, the Anointed One, the Son of God, and that through believing *and* cleaving to *and* trusting in *and* relying upon Him you may have life through

(in) His Name [that is, through what He is].

So this Bible becomes a very acceptable commentary on the New Testament. All of the editions are beautifully printed on India paper. The bindings are well sewed. The regular cloth edition will be satisfactory for most of us. But for those who wish deluxe equipment the leather-bound volume will delight the eye, the hands, and the soul.

W.H.L.

THE MESSAGE OF THE BIBLE by Charles M. Laymon. Abingdon Press. 27 pages. \$1.00.

The author has had a long and varied experience as minister, teacher, author, and editor, and is well known for his handbooks for Bible study groups. He supervises *The International Lesson Annual* and is in charge of the adult publications of the Board of Education of the Methodist Church. He studied at Ohio Wesleyan, Boston University School of Theology, Harvard University, and New College, Edinburgh.

Out of this background of education and experience Dr. Laymon has given us in well-ordered and clearly written fashion a simple exposition of the meaning of the Bible for our times. In eight chapters he sets forth the message of the unique book, revealing something of the variety of its content and of its literary forms. The subtitle suggests the author's aim: "Discovering the Word within the words." The twelve closing pages include three maps, a bibliography, and indices of Scripture and subject references.

Anyone who reveres the Bible—student, teacher, preacher, layman or laywoman who practices its daily reading—will appreciate this little book.

F.F.

TEACHING THE NEW TESTAMENT by Edna M. Baxter. The Christian Education Press. 309 pages. \$4.95.

Professor Baxter is the head of the department of religious education at Hartford Theological Seminary. For more than a quarter of a century she has been supervising graduate students in field work. A few of the books which

she has written are *Children and a Changing World*, *How Our Religion Began*, and *Living and Working in Our Country*.

The author divides her book into two parts. The first part has two purposes. It offers background material for teachers, some of which is difficult to obtain in most communities and churches. The story of the beginning of the Christian church can be followed in the letters of Paul, the Book of Acts, and the Gospels. Excellent pictures are included in this material for use by the teacher in class work and instruction. The first part also includes reading material for the students.

The second part describes the various procedures for using the New Testament in teaching young people and children of different age levels. Along with the materials and procedures outlined by the author are questions and tests. Particularly interesting is material which deals with some of the Jewish festivals in which Jesus participated. The suggestions for writing and acting in religious plays are important.

The book contains an excellent bibliography and a well constructed index. Church leaders and teachers will find this book stimulating and helpful not only from the point of view of materials offered but also from the suggested methods of teaching.

GROUND PLAN OF THE BIBLE by Otto Weber, translated by Harold Knight. The Westminster Press. 221 pages. \$3.95.

Since 1934, Otto Weber has been a teacher at Gottingen University. He is also author of the book *Karl Barth's Church Dogmatics: An Introductory Report*. This book is the translation of the fourth German edition published in 1956. Mr. Knight, in his translation, has used the scripture quotations from the Revised Standard Version of the Bible.

The field of study covered by this book is indeed enormous. After two introductory chapters, "What Is the Bible" and "The Origin and Form of the Bible," the author devotes eight chapters to the Old Testament and ten chapters to the New Testament. Dr. Weber's ap-

proach to these books of the Bible is historical, theological, and critical. For example, he states in his opening chapter, "The Bible is not a book which has fallen from the skies; its authors are men, and it has acquired its present form through an earthly history." On the other hand, Dr. Weber assumes that "by God's Word we do not mean a word about God, but a word which God Himself speaks, or better, a word in which He speaks to man."

One of the distinctive features of this book is that the reader does not have to read the entire volume to gain value from it. He may pick it up and read any chapter at random. Each chapter is so written as to be a small volume in itself. The book has a chronological table of biblical events. There is also an index of main biblical ideas. Finally, the book contains many expository passages which illustrate biblical truths as the author has come to understand them.

W.L.L.

DISCIPLESHIP

THE COST OF DISCIPLESHIP by Dietrich Bonhoeffer. The Macmillan Company. 285 pages. \$3.00.

This is a new, revised edition, containing some additional material, of a work translated into English and published in an abridged form in 1948. The author, a brilliant young English churchman, was executed by Nazi Black Guards in 1945. The main body of the book is preceded by a brief Foreword by the late Bishop G. K. A. Bell and a biographical memoir by G. Leibholz.

The four main sections of the volume are respectively entitled Grace and Discipleship, The Sermon on the Mount, The Messengers, and The Church of Jesus Christ and the Life of Discipleship. Cheap grace and costly grace are contrasted in a penetrating manner. Much helpful material is to be found in the exposition of the Sermon on the Mount. The sufferings of the messengers of Christ and the meaning of discipleship and the cross are themes which take on a poignant significance in the light of the martyrdom of the author. There are illuminating analyses of such subjects as baptism, sanctification, and the church as the body of Christ and the visible community. Here and there are flashes of fine insight. For instance, "The Church can never tolerate any limits set to the love and service of the brethren. For where the brother is, there is the Body of Christ, and there is his Church." All in all, this is a thoroughly rewarding book. J.C.P.

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GREAT WOMEN OF THE CHRISTIAN FAITH by Edith Deen. Harper & Brothers. 428 pages. \$4.95.

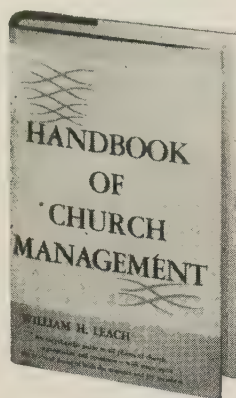
In her early work, *All the Women of the Bible*, Mrs. Deen revealed the clear, readable, and entertaining style which she again shows in this study of women since the Bible days. Her newspaper training with its demand for brevity and human interest makes both books hard-to-put-down reading.

In this volume she gives fairly thorough studies of forty-seven women, with sketches of seventy-six others. These are arranged in three sections. The biographies are grouped into two periods—from the second to the seven-

teenth centuries and from the eighteenth through the twentieth centuries. The comprehensive studies in brief of those others she mentions cover the full nineteen centuries.

Monica, of course, Clare of the Poor Clares, Catherine of Siena, Joan of Arc, Anne Hutchinson, Susanna Wesley, Florence Nightingale, and Mary Baker Eddy are a few of those whose longer stories are given. The list of sketches includes saints, mystics, wives of reformers, missionaries, and wives of noted religious leaders like Moody, Bunyan, and others. Mrs. Deen, knowing that her readers would like to learn about the wives of such men, certainly

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answered that desire in a fine way, giving enough about each to satisfy, yet not so much as to lessen the emphasis she gave in the earlier two sections to the stalwarts among women.

These stories should make the bases for fine devotional services in women's church groups for years to come.

H.W.F.

MYSTICAL WRITINGS OF RULMAN MERSWIN, edited and interpreted by Thomas S. Kepler. The Westminster Press. 143 pages. \$2.50.

Rulman Merswin was an important German mystic of the fourteenth century. He renounced his career as a banker and joined the group known as the Friends of God. The main body of this book comprises two of his major works, *The Four Beginning Years* and *The Book of the Nine Rocks*. The former is autobiographical and describes his experiences after conversion. The nine rocks represent stages of spiritual attainment. The latter work also contains brief critical discourses concerning popes, cardinals, bishops, abbots, teachers, secular clergy, monks, kings, and others. An introduction dealing with Merswin's life and writings adds value to this newly translated book.

While the writings of this mystic lack popular appeal, this is a valuable volume for anyone interested in mysticism or in fourteenth-century church history. The editor and translator is professor of New Testament language and literature, Oberlin Graduate School of Theology.

J.C.P.

PREACHERS & PREACHING

THE BEST OF CHARLES E. JEFFERSON, selected by Frederick Keller Stamm. Thomas Y. Crowell Company, 289 pages. \$3.95.

For thirty-one years Dr. Charles E. Jefferson was the minister of Broadway Tabernacle Church of New York City, now Broadway Congregational Church. During that period he was, as the editor of this volume expresses it with truth and felicity, "a light set on a hill." Nobody familiar with the history of American preaching needs to be told that Dr. Jefferson's ministry was not confined to the spoken word. For more than thirty years book after book bearing his name was added to the libraries of discriminating readers. Although some of these books are still found on the shelves of the older private libraries, most of them are no longer available. Yet, since they are still superb reading, informing, il-

luminating, and inspiring, this volume is a highly useful contribution to the religious literature of today.

The selections which Dr. Stamm has made available are taken from sixteen of Dr. Jefferson's books. They are grouped under the heads of Sermons, Conversations, and Lectures. Nothing is included from *The Character of Jesus* or *The Character of Paul*, because Dr. Stamm feels that these two great works "should be read in their entirety in order to gain a true understanding" of Dr. Jefferson's view and interpretation of these two personalities.

Quiet Hints to Growing Preachers is the book from which the greatest number of selections have been taken. Among the topics of the eight essays from this volume are Impatience, Selfishness, Autocracy, Discontent, and Unconscious Decay.

The Best of Charles E. Jefferson is without a doubt one of the most notable current publications in the field of religious literature. Its chief value, however, does not lie in the fact that it reflects the thought of the first three decades of the present century. There are some authors who are not only timely but timeless. It can be said with a high degree of assurance that the material in this book is as good reading today as it was thirty years ago.

No review of a book by Charles E. Jefferson should fail to mention his mastery of English prose. If there were no other reason for reading this material, it would be worthwhile as a study of applied linguistics. In addition, Dr. Stamm's Introduction is in itself an exceptionally delightful and distinguished chapter from the point of view of both homiletics and biography.

THE HUMAN PROBLEMS OF THE MINISTER by Daniel D. Walker. Harper & Brothers. 203 pages. \$3.95.

This is a minister's book. True, it will be thoroughly enjoyed by those churchmen who are interested in the minister's struggle with human problems. Nevertheless, anyone who ever preached will find this volume a genuinely sympathetic study of the work of a clergyman. For the past quarter of a century the author has been pastor of the First Methodist Church, Oakland, California.

Dr. Walker reminds his readers that ministers have their enemies. In his struggle to love his enemies he is compelled to pretend they are his friends. He has something to say about our "competing with our brothers." He suggests that we dissolve our egos with a

devotion to a common task. The author believes that "when people understand what we conceive our job to be, and when it is evident we work hard to do the job as we have described it, they respect us and do not expect us to do the impossible."

One of the most interesting and penetrating chapters is Dr. Walker's analysis of the minister as a professional family man. "People," he says, "who can't accept the fishbowl life had better look elsewhere for a vocation." Every pre-ministerial student should read the chapter entitled "Disciplined Disorder." It is not a contradiction of terms. It points definitely to the elements of success in the ministry. It reminds both the clergy and those interested in the ministry that clarity of purpose is an absolute necessity. The reviewer enjoyed the author's discussion of being "denominationally ecumenical." Surely, as he says, it begins with the local church if its international phases are to mean anything. Finally, in his concluding chapter, the author warns that when ministers become afraid of speaking on controversial issues, they surrender their place of leadership in a community.

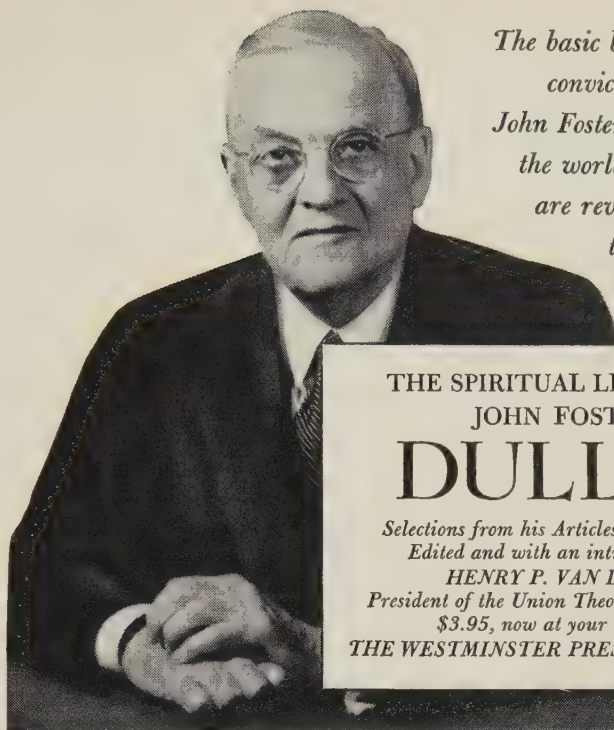
The author honestly admits that he is one of several thousand ministers across the country, and that he is merely trying to give expression to the problems which trouble all of us. He answers well the basic question which runs throughout his book: What is the role of the minister in our generation?

W.L.L.

THE WATCHMAN by C. Edward Hopkin. Thomas Y. Crowell Company. 117 pages. \$2.95.

The author, a member of the class of 1922 of Princeton University, after graduate work at the universities of Pennsylvania, Strasbourg, Louvain, and the Sorbonne, was ordained in 1930. Following a decade of parish work in Philadelphia, Poughkeepsie, and the Twin Cities, he was called to the chair of systematic theology and ethics at the Divinity School of the Protestant Episcopal Church in Philadelphia. The strands of this varied background are gathered together in his book which owes its origin to annual conferences with a group of clergy at Kent, Connecticut.

What Professor Hopkin has given us is an exposition of the signs of our times. His message, while not limited in its appeal to the clergy, is directed primarily to the clergy. His clear style is mercifully free from the professional jargon which makes so many books on



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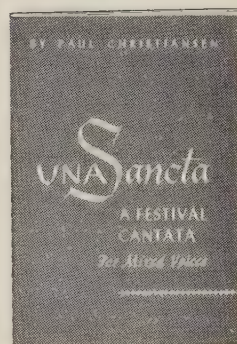
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Christianity difficult to understand. Thus thoughtful laymen can share with the clergy the author's diagnosis of the generation in which we find ourselves. It is the duty of the watchman to gaze out on life, ponder on what he beholds, warn, inspire, heal, and comfort. The author's purpose is to abet and encourage the clergy as watchmen. His background of practical service is very evident in the many suggestive insights he provides for his readers. The book's few pages contain much more than many

stouter volumes provide.

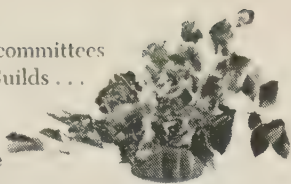
This would make an excellent gift from a layman to his parish priest.

F.F.

CHAPEL IN THE SKY by Charles Ray Goff. Abingdon Press. 127 pages. \$2.00.

The seventeen sermons in this book were originally broadcast over four hundred stations throughout the country as part of the Methodist Men's Hour. Since 1942 their author has been minister of the Chicago Temple, and the title

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of the book is suggested by the chapel which is located high in the steeple of that famous church.

The messages of this volume of sermons are like "all Gaul," which, according to Caius Julius Caesar, was divided into three parts. The sections are entitled "What You Think About God," "When You Try to Be Christian," and "When You Have Everyday Problems." Although these discourses are on a high level of thought, they are from every point of view delightful, illuminating, and inspiring reading. Their object is to provide guidance and help for those endeavoring to lead a Christian life in the world of today.

Dr. Goff uses texts as the basis of his preaching, but these texts are not introduced in the traditional fashion. The method of their use is illustrated in this passage from the beginning of the sermon entitled "Don't Lose Heart."

"I ask you not to lose heart," said Paul as he wrote to the Christians in Ephesus. In the King James translation it reads, "I desire that ye faint not." Perhaps that seems a little bit more like Scripture, but I like the more direct putting of it.

The sermon "At the Breaking Point" is based on the advice given to Moses by Jethro, his father-in-law: "The thing is too heavy for you; you are not able to do it alone." A paragraph near the end of this sermon reads:

Let us remember this story about Moses. I'm glad Jethro came along. I wish we knew a little more about him. . . . It could be that he saved Moses from collapse and saved the Hebrew religion. This is a great text! "If you do this, you can stand the strain," or "This work is too heavy, you cannot manage it alone."

This is a book of sermons which most readers will read at a sitting and will turn to many times again.

L.H.C.

BEGGARS IN VELVET by Carlyle Marney. Abingdon Press. 127 pages. \$2.00.

This author has the splendid ability to take episodes out of ordinary life, bring them under the focus of his fine homiletical scrutiny, and derive therefrom some down-to-earth truth that leaves one in a mood of thoughtful meditation. The book's title is taken from a nursery rhyme about some beggars who are coming to town—"some in rags, some in tags, and some in velvet gowns." The latter are all those who expect "to get through, or by, or in, on another man's

generosity"; namely, those who always expect special consideration for themselves.

These discussions are arranged in three categories: The Life We Lead, The Way We Do, and The Hope We Have. There are twelve discussions in each category. Some of them have the note of pathos, some are humorous, some deal with interesting events or observations, but all of them have the quality of holding the interest. Helpful counsel is given relative to fears and frustrations, faith and uncertainty, distractions, resentments, sense of vocation, and many other problems. These essays would be useful in one's private meditations or in leading group devotions.

S.L.

PROTESTANT LEADERS

CLASSICS OF PROTESTANTISM, edited by Vergilius Ferm. Philosophical Library. 587 pages. \$10.00.

This book is not a harmless piece of recreational reading for a drowsy hour. It is essentially a one-volume library dealing with the history of Protestant thought. It contains seventeen of the classics of Protestantism. The idea of Dr. Ferm, professor of philosophy in the College of Wooster, has been to present reasonably long selections from a comparatively few authors rather than brief cullings from a wide circle.

It must be admitted that a few of these are not especially enticing reading. For example, the first selection, *Theologia Germanica* (author unknown), is heavy but illuminating. No student of the history of Christian thought would be justified in ignoring it. Calvin's *Institutes of the Christian Religion* presents its share of difficulties, but there is no doubt whatever that it belongs among the theological classics of the centuries. John Wesley's "Sermon on Free Grace" is without a doubt entitled to a place in a volume of this kind.

Jonathan Edwards is represented by his two best known published works, *Sinners in the Hands of an Angry God* and *Freedom of Will*. Of the first of these Dr. Ferm says: "It is a hell-fire appeal to repentance, a warning to those who play fast and loose with the disfavor of God: it is the proclamation of the fleeting chance of salvation. To this sermon sinners responded with moans and cries and shrieks. The Christian religion is serious business."

TEACHING LUTHER'S CATECHISM by Herbert Girgensohn. Muhlenberg Press. 310 pages. \$4.00.

Unfortunately, the title of this splendid book does not convey an accurate idea of its contents. It is not a book on teaching methods, for it is based on the conviction that the essential and best preparation for teaching is thorough familiarity with the material to be taught. Yet this volume does not offer an exposition of the whole of Luther's *Small Catechism*, the most widely read of all the reformer's writings. Rather, its field is limited to the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. The remaining parts of the catechism will receive consideration in another book.

All this means that while those whose responsibility it is to teach Luther's catechism will have a particular interest in this book, its reading public should include also any Christian who would like better to understand this common inheritance of the ecumenical church. In addition, pastors may find it useful to place it in the hands of intelligent adults who are being prepared for church membership and laymen who desire better to understand the faith they have confessed.

Herbert Girgensohn was the distinguished pastor of the great German Lutheran church in Riga, Latvia, until the outbreak of the last war. Then he fled to Bethel near Bielefeld, where he taught practical theology in the theological school which had been an essential part of the confessing church's witness against Hitlerism. This book reflects not only his scholarship but also his practical bent and deep piety.

J.S.

EDUCATION

THE CHURCH AND SECULAR EDUCATION by Lewis Bliss Whittemore. The Seabury Press. 130 pages. \$3.25.

Here is an author who dares to call into question some of the most sacred shibboleths of modern public education. Due to a "Messianic complex," public education has become so preoccupied with itself that it feels "no time need be allowed to the home, church, and community." To be sure, these are not directly attacked—"they are just calmly eliminated." The author shows how academic freedom has become largely nonexistent due to the impinging influence of numerous pressure groups. For example, Roman Catholics will object to

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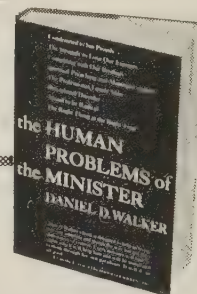
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any adequate discussion of the Reformation, some Jews object to the reading of *The Merchant of Venice*, and some of the patriotic groups have raised objections to any thorough study of the United Nations.

In the search for an overall objective, he finds that "educational theorists have been forced into the area of metaphysical speculation," and the old theological questions of nominalism and realism re-emerge. The nominalist (progressive educationalist) holds that there are no fixed goals for education; rather in this dynamic and changing world there must be a constant reconstruction of experience. The realist contends that the rich heritage of the past should be so taught as to inspire the pupil to creative activity, thus making education subject-centered and resulting in "maturity of character judgment, the love of learning, and the spirit of scholarship." This revives the issue of whether values are objective or subjective. The realist claims that values are intrinsic; the nominalist, that they are relative and to be established experimentally.

The inevitable result of this conflict of theory is confusion, and Bishop Whittemore believes that this derives from the separation of religion and education. He feels that the school system by and large has been "completely immersed in time and in the affairs of the world." Only religion can look on life "from the standpoint of eternity" and regard man as a creature who lives in time but who has within himself that which transcends time. It is his conviction that



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all of this constitutes a challenge to the church, and that the church should rise to its responsibility. He envisages the possibility of a church private school in each community, at the high school level, on a part-time basis, to supplement both

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the public school and the Sunday school. In such an arrangement those studies having to do with the meaning of life could be taught, and the proper value emphasis could be restored in such disciplines as history, literature, and philosophy. A good many might think that Bishop Whittemore's suggestion for implementing this concern is impractical, but this reviewer believes it deserves serious consideration.

S.L.

HOME LIVING

GAMES FOR ALL AGES by Marjorie Wackerbarth and Lillian S. Graham. T. S. Denison & Company. 256 pages. \$3.00.

HOW TO RAISE A CHRISTIAN FAMILY by Doris Anderson. Zondervan Publishing House. 117 pages. \$2.00.

The objective of both of these books seems to be order and happiness in the home. The first book gives instructions for many games and stunts which will help parents in their tremendous tasks of modern life. Through eighteen illuminating chapters we have games for children, teenagers, and those older, as well as comments and instructions for creative play. Handicraft and floral arrangement are also given a share of the space.

Mrs. Anderson's book is broader in scope than the title would indicate. While games are included in the text, it is interested in finding the solution of many of the perplexing problems of modern parenthood. Three suggestions are applicable to families of Jewish and non-Christian faiths as well as Christian families. For example, here are three simple rules given for family living.

1. The house is to live in.
2. The outdoors is to play in.
3. The car is to ride in.

To soften the apparent austerity of the first rule we must point out that the book does offer suggestions for many indoor games which will help to keep order in the home and at the same time aid in social development.

W.H.L.

CHRISTIAN HISTORY AND ISSUES

IT BEGAN ON THE CROSS: The Historical Sequel to the New Testament A. D. 39-155, by Guy Schofield. Hawthorn Books. 256 pages. \$5.00.

This work is an attempt to tell the story of the conflict between Christianity and the Roman authorities from the days of Caligula to the death of Polycarp. Written in lucid, popular style, this historical narrative deals with events such as the deaths of Peter and Paul, the burning of Rome, and the destruction of Jerusalem, and covers such personalities as Nero and his mistress, Vespasian, Titus, Berenice, Domitian, Ignatius, Pliny, "the unknown John," and Polycarp.

The author draws on many sources for his reconstruction of this period. Admitting that his view is not in agreement with modern textual criticism, he subscribes to the Papian account of the origin of the Gospels. He holds that First Peter may be reasonably ascribed to the inspiration of that apostle. A few illustrations and maps add value and interest to this work. Although New Testament scholars may find debatable statements here and there, this is a readable and rewarding account of a highly important period in church history.

The author is a former editor of the *London Evening News*.

J.C.P.

A ROMAN CATHOLIC IN THE WHITE HOUSE by James A. Pike. Doubleday & Company. 143 pages. \$2.50.

In this timely book the author brings into sharp focus those issues which are basic to any proper consideration of the question, Do you want a Roman Catholic President? At the same time it should lay in the dust forever the nonsensical charge that even to raise this question is bigotry. Dr. Pike is a former Roman Catholic. He was trained and had attained distinction as a jurist prior to deciding for the priesthood, and today he is the Bishop of the Episcopal Diocese of California. His competence to write on this subject should be obvious.

Bishop Pike points out that while many, many Roman Catholic leaders have issued public statements that seem to commit them personally to the American ideal of freedom for all churches in a pluralistic society, yet this "American interpretation" is not the official position of the Roman Catholic Church. Standing as a veritable road block to any deviation from the official position is "the doctrine of papal infallibility." No matter how independent or

(turn to page 67)

Layman Sees the

Results of Enthusiasm

James H. Bushwell*

"Well, that's enough to try the patience of Job!" exclaimed the village minister as he threw aside the local newspaper.

"Why, what's the matter, dear?" asked his wife.

"Last Sunday I preached from the text 'Be ye, therefore, steadfast,'" said the good man, "but the printer makes it read 'Be ye there for breakfast.'"

Steadfastness is said to be a prime ministerial quality. But—steadfast in what?

Many things. Yet I, as a layman in a Protestant church, would like to picture what steadfastness in driving enthusiasm did accomplish simultaneously in two churches as far apart as Chicago and Detroit.

The First Baptist Church of Tekonsha, Michigan, had a membership of 103. (It's more than that now.) They had never conducted an every member canvass for any purpose. Reverend Floyd Welton had recently come, fresh from the seminary to the pulpit.

The First Baptist Church of Kalamazoo has a roster of 1,008 members. During the twenty-five years Dr. T. Thomas Wylie has been minister, this downtown church has participated faithfully in denominational programs and leads the state in giving to the American Baptist Convention's unified budget.

Through divine "coincidence" the big "papa" church and the little "baby" church met in Kalamazoo on several evenings and studied the intricacies of the Christian Higher Education Program under the leadership of Reverend Ralph Beatty of Indiana. The fellowship was superb. There were as many men and women who came the forty-five miles from Tekonsha with Mr. Floyd as there were from our big church. From the start both pastors were enthusiastic about C.H.E.C., and they were steadfast in this eager spirit through every phase of the campaign. Not even severe winter

weather chilled their ardor! And this fervor for financial fulfillment was contagious and met with amazing success in both churches.

Dr. Weimer K. Hicks, president of Kalamazoo College, in a bulletin to the denomination, summarized the Kalamazoo First Baptist results in this manner:

The story of the C.H.E.C. campaign in the First Baptist Church of Kalamazoo is a heart-warming tale. Originally, the national leaders gave the church a goal of \$12,000. With belief in the church-related college, and with dedication to the Christian Higher Education Challenge, the church chose a quota of 200 shares, or \$21,600. Under the able and enthusiastic leadership of its pastor, Dr. T. Thomas Wylie, the congregation went to work with a spirit that amazed all. When the final tabulations were completed the church had reached a total of \$37,200, or triple the first suggestion and nearly double its own accepted goal. No gift, incidentally, went over thirty shares, or \$3,240, payable in three years."

This report on the Tekonsha results was added to Dr. Hicks' statement and given at the Des Moines Convention in 1959 as a C.H.E.C. shot in the denominational biceps:

The Tekonsha Baptist Church, with a membership of 103, had eleven shares as its nationally suggested goal. At the second meeting in Kalamazoo this "baby" church announced that its C.H.E.C. committee had signed up for the entire eleven shares! Pledges finally totaled over \$4,000, or more than triple the assigned quota of \$1,188."

Factors that contributed to the terrific success of this fine pair of churches were:

*Layman and publicist. Member, First Baptist Church, Kalamazoo, Michigan.

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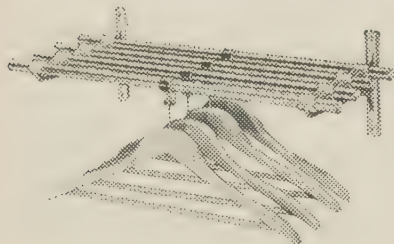
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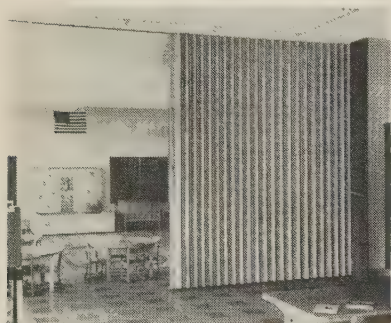
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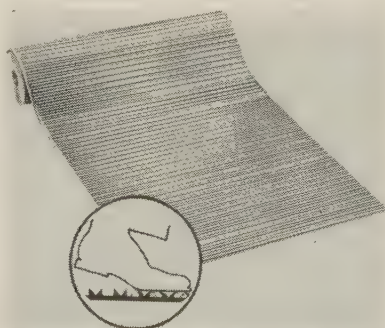
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which has a zero rating. The fact that the Class "A" rating puts Modernfold and Modern-Cote well within the limits of fire and safety codes in every state should have special significance for architects and builders in the construction of buildings where the lives of many people are involved.

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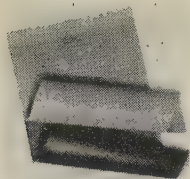
Detjen Corporation has announced a new post lantern which not only lights up driveways, paths, gardens, or patios but also destroys objectionable night insects which are attracted to its light. Insects are electrocuted, automatically and continuously, by an electrically charged grid of wires which surrounds the lamp socket. The lantern also has an electric eye which lights it automatically at dusk and turns it off at dawn. In addition, it is equipped with a five-year light bulb and an all-weather electric outlet for Christmas tree lights and other electric appliances. Finished in black with brass trim, it comes in two sizes: 22 1/2" high and 9 1/4" wide or 17" high and 9 1/2" wide. The three-inch steel post is adjustable to eight feet.

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So is all said at once. Virtue is the link of all perfections, the center of all the felicities. She it is that makes a man prudent, discreet, sagacious, cautious, wise, courageous, thoughtful, trustworthy, happy, honored, truthful, and a universal hero. Three H's make a man happy—health, holiness, and a headpiece.

—Balthasar Gracian



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RESULTS OF ENTHUSIASM

(continued from page 63)

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That about fifty or sixty million can probably never graduate from our present-day college system or ever fully comprehend the principles of free government—at least, aid in their development?

That probably not many more than fifteen million of the American people have any real ability to think independently upon social and political problems, and that creative ability and capacity for constructive leadership are possible only to the very few?

Do you know that this seems to indicate that about one-fourth of the American people are pretty bright, and about three-fourths are pretty dull; and that the destiny of the nation depends solely upon whether the bright one-fourth or the dull three-fourths produce the larger families of citizens for the future?

—Albert Edward Wiggam

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—C. H. Spurgeon

THE TEACHER

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.

—Daniel Webster

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BOOK REVIEWS

(continued from page 62)

liberal a Roman Catholic President might think himself to be, it seems inevitable that he would have "impressed upon him the logic of his commitments to his Church." The likelihood is strong that there would be pressures from his spiritual adviser, the Roman Catholic press, and Roman Catholic citizens if and when some "specific policy was not in line with 'infallible' Roman Catholic teaching."

It is noted that the *Syllabus of Errors* and its accompanying encyclical *Quanta Cura* issued in 1864, which decreed so much of the American way as error, have not been repudiated. Dr. Pike thinks we may well expect that the present pope, or some future one, will reaffirm the official view as "previous popes have continually done." In that event the "informal ecclesiastical pressures" on a Roman Catholic President could be formidable, indeed, to the extent that he might find it difficult, if not impossible, to fulfill the responsibilities of his high office when confronted with "the confining restrictions imposed by his Church."

Both author and publisher are to be commended for publishing this book at this particular time. It should have the widest possible reading. The fairness of the presentation should commend the

book to both Roman Catholics and Protestants.

S.L.

ALL THE BIRDS OF THE BIBLE by Alice Parmelee. Harper & Brothers. 279 pages. \$4.95.

This is a companion volume to Harper's *All the Plants of the Bible*, by Winifred Walker. It is profusely illustrated, particularly with photographs of frescos and religious classical paintings in which birds are seen. In addition are many pictures by modern painters to show the birds that have come down to us from biblical times.

It would be simple for Miss Parmelee to list the many references to birds and let it go. But she tells in narrative form from Genesis to Revelation the stories in which birds are mentioned, with many anecdotes concerning the birds of those days and birds of the present time.

She gathers these together under such headings as Vultures and Bible History, The Way of an Eagle in the Air, Where Birds Make Their Nests, and In Him Was Life, the last title covering a chapter in which she points out Jesus' many references to birds.

This will be a fascinating book for bird watchers, as well as an intriguing one for those who would follow the theme of birds through the Bible. The reader will acquire both bird lore and information about the Bible, offered in readable prose.

H.W.F.

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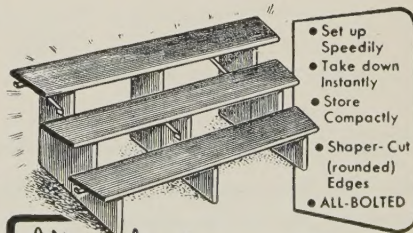
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